The Missionary Herald

Vol. XCIX NOVEMBER, 1903 No. XI

Annual Meeting at Manchester

The ninety-fourth annual meeting of the American Board opened at Manchester, N. H. (the first meeting of the Board ever held in the state), on Tuesday afternoon, October 13, at three o'clock. President Capen was in the chair. A comprehensive address of welcome was given by Rev. Thomas Chalmers, the pastor of the Hanover Street Church, to which President Capen responded, dwelling at length upon the situation in Turkey as related to the work of the Board. A special feature of the first afternoon was an address by the retiring Chairman of the Prudential Committee, Rev. Dr. Albert H. Plumb. This address was replete with reminiscences and history of the Prudential Committee, covering the last fifty years. The sermon of the evening, by Pres. Willard G. Sperry, of Olivet, Mich., was a thoughtful discourse, which will be published in full by the Board. Wednesday was universally conceded to be a strong day. Addresses by four missionaries commanded the closest attention in the forenoon. An hour and a half in the afternoon was given to the Young People's Department, recently organized. Six speakers followed each other in rapid succession, one of whom, Dr. Vittum, of Grinnell, Io., plead for a Sunday school text-book upon missions adapted to the capacities of children from twelve to sixteen years of age. Following the paper from the Prudential Committee by Secretary Smith, and printed in this number of the *Herald*, Rev. Dr. W. A. Bartlett, of Chicago, gave the closing address of the afternoon. In the evening, preceded by two missionary addresses, Pres. Charles Cuthbert Hall spoke for an hour to a crowded house. No description can do justice to his masterly address — sympathetic, catholic, convincing at every point. Thursday morning was given to the reports of the several committees upon the various departments, supplemented by missionary addresses. The following resolution, presented by the committee upon missions, was passed unanimously by a rising vote: —

"*Resolved*, That this Board urge that our government persist in the effort to secure from the Turkish government authoritative concessions of the same rights and privileges to American citizens and American institutions in Turkey as have already been granted to the men and the institutions of France, Russia, Germany, Italy, and England, using all legitimate means for the accomplishment of this object, including the retention of the present naval force in Turkish waters, until this concession is secured."

The communion service was held in the Hanover Street Church Thursday afternoon, led by Dr. Alexander McKenzie, of Cambridge, Mass., and Rev. Edward S. Hume, of Bombay.

Thursday evening, at the Hanover Street Church, three thrilling and inspiring addresses were given by Miss Stone, Rev. Dr. George A. Gordon, and President Capen. The capacity of the church was taxed to the utmost, the doors being closed before the beginning of the service. Miss Stone spoke to a large congregation the same evening in the Franklin Street Church. The closing session on Friday morning, when five missionaries soon to go to their respective fields for the first time were presented, was said to be the most impressive of all. The farewell address was given by Rev. B. W. Lockhart, D.D., the pastor of the Franklin Street Church, to which President Capen responded. After prayer and benediction by Rev. Dr. J. W. Wellman, the ninety-fourth annual meeting stood adjourned.

SPACE will not permit at this time more than the insertion of the following resolution, passed unanimously by rising vote on Thursday afternoon: —

Retirement of Secretary Daniels

"In view of the retirement of the Rev. Charles H. Daniels, D.D., from the office of Home Secretary of this Board, which for the past ten years he has filled with such notable fidelity:

"Be it *Resolved*, That the corporation of the American Board hereby puts upon record its cordial appreciation, not only of the great executive force and loyalty with which Dr. Daniels has administered the public duties of his office, but also of the generous Christian spirit which has always characterized his work and words, and to express to him its warm personal regards and the most hearty good will as he lays down his official relationship to the work of this Board, which for nearly fifteen years, as District Secretary in New York and Home Secretary in Boston, has engrossed his thoughts and commanded his constant attention, time, and strength."

Addresses of Missionaries

AN increasingly interesting feature of the annual meeting of the Board is the prominence given to missionaries directly from the field. At every meeting of the Board it is customary to hear many say, "Never did missionaries bring more thrilling messages." This year it was the general consensus of opinion that the addresses of the missionaries were never more inspiring and encouraging. The usual inquiry that came to the officers of the Board was, "When are the missionaries to speak?" These addresses were without exception filled with carefully arranged and digested facts, which were presented with an earnestness that commanded the closest attention of the large audiences.

Admirable Arrangements

TOO much cannot be said in appreciation of the completeness of the arrangements of the various committees in charge of the meeting. Everything was done that one could ask for to make the great number of guests from abroad comfortable, a large number indeed for a city of the size of Manchester. The plans for the details were so completely made that practically nothing in the workings of the committee was visible. It was evident to all, however, that efficient committees were at work somewhere for the comfort of the guests and for the success of the meeting. The committee upon entertainment provided for accommodations for over five hundred guests, and it was estimated that fully as many more made their own arrangements. The press reports were unusually full and satisfactory.

THE Hanover Street Church, in which the meeting was held, seats about 1,200. At the opening session the body of the house was filled. At the afternoon and evening sessions on Wednesday, and on Thursday morning and evening, the seating capacity of the church was taxed to its utmost, many standing during the services. Overflow meetings were held in the Franklin Street Church on both Wednesday and Thursday evenings. The weather was perfect.

Audiences

A SHADOW was cast over the meeting by the receipt of a cable dispatch from Secretary Strong at Naples, upon the way home from deputation work in Africa. The dispatch reported that Mrs. Sydney Strong died of heart failure on Sunday, October 11. President Capen said upon the announcement, "This is not a time for words; we can only pray," and called upon Rev. Joseph Twichell, of Hartford, Conn., to lead the great assembly in prayer. No further particulars are at hand, except that the Deputation will bring the body upon the *Lahn* of the German Mediterranean line, which is due in New York October 27. A message of condolence was sent to the bereaved husband by the Board.

Death of Mrs. Sydney Strong

THE last issue of the Envelope Series treats of the Bible and foreign missions, showing the rapid increase of missionary translations of the Scriptures, illustrating the method and presenting testimonies from many of the missionaries in many mission fields as to the value of the Scriptures. This should have a wide circulation.

Bible and Foreign Missions

ALL the friends of the Board are asked to join their prayers with those of the missionaries and friends who are already praying that this new fiscal year may bring the long desired increase in the financial support which the best interests of the work so imperatively demand. Here and there individuals and churches are definitely planning to make this a notable year in their giving. It is of great importance that plans should be made early in the year, before the regular contributions are taken in the churches. The responsibility for the initiative often rests with the pastor. The officers of the Board and the missionaries on furlough in this country most earnestly desire to coöperate in every way. All who come to them or write to them in the interests of such a movement will receive hearty welcome. An advance movement resulting in an increase of $100,000 this year from living donors will mean an increase in giving of but about twenty per cent; yet this advance will perhaps double the results accomplished on the mission field. The following is a statement of the receipts for September: —

Financial

	September, 1902.	September, 1903.
Donations	$13,944.45	$12,740.99
Legacies	2,088.92	8,441.61
	$16,033.37	$21,182.60

Decrease in donations, $1,203.46; increase in legacies, $6,352.69; net increase, $5,149.23.

China Postage

In the August number of the *Herald* it was announced that, beginning with June of the current year, by order of the Postmaster General, American domestic rates of postage would prevail in the cities of China served through the United States Postal Agency at Shanghai. We are now compelled to announce that these arrangements have not yet been completed so that the reduced rates are available for anywhere except the city of Shanghai itself. Until more satisfactory arrangements can be completed, therefore, it is necessary to pay full foreign rate upon all mail matter for China except for Shanghai.

Marked Advance

Those who are interested in the growth of the work of the American Board as indicated by statistics will find the summary given on another page of this number of the *Herald* of unusual interest, and especially the latter part of it, which speaks of the numerical growth during the last year in the twenty missions. The growth in all departments of the work, especially in the church membership, the native agency, pupils studying in the schools, and in large gifts on the part of the native peoples for the support of their own institutions, indicates a steady and encouraging progress in spite of inadequate funds on our part to meet the needs of the work.

Broad Foundation

The London Missionary Society (Congregational) declares its fundamental principle to be "not to send Presbyterianism, Independency, Episcopacy, or any other form of church order and government (about which there may be differences of opinion among serious persons), but the glorious gospel of the blessed God to the heathen." It is left to those who come into fellowship with Christ to make "such form of church government as to them shall appear most agreeable to the Word of God." Another interesting article in the constitution of this society is this: "The secretaries shall receive such salaries as the directors may appoint, but the directors themselves shall transact the business of the society without any emolument."

Value of Medical Missions

Prof. and Mrs. J. Rendel Harris, of Cambridge University, Cambridge, England, during the spring and summer have made an extended tour of our mission fields in Eastern and Central Turkey. Professor and Mrs. Harris's presence at the various stations has brought new inspiration and courage to the missionaries. In speaking of our medical work Professor Harris writes: "The medical missionary is coming more and more to the front. In reality he is the only one that has complete access to all branches of the community. Koord and Turk and Armenian are open to his influence in a way that the other missionaries might envy, and when the doors are shut to them they are open to him. To some extent this has always been recognized, but my opinion in going over the ground is that more scope must be given to the medical work." Professor Harris calls attention to the need of a hospital at Harpoot and at Bitlis where cases can be kept under the eye of the physician in charge. Such a hospital is not as expensive in Turkey as in some other countries, two or

three thousand dollars being sufficient for starting such an institution, and in most instances in Turkey, after once being established, a hospital is practically self-supporting, apart from the salary of the missionary in charge.

British and Foreign Bible Society

THE British and Foreign Bible Society presents its ninety-ninth annual report in a volume of over seven hundred pages. During the year the society has issued a total of 5,943,775 copies of the Bible in whole or in part, an advance of 876,354 copies over the previous year. The total issues of the society since its foundation in 1804 have amounted to 180,982,740 copies. In speaking of the distribution of the Scriptures the report declares "that in non-Christian countries the missionaries of every reformed communion prove the society's most effective distributors as they are its ablest translators and revisers." The society has employed during the year about 850 colporters, also 685 native Christian Bible-women.

New Recruits

WE are happy to introduce to the readers of the *Herald* Miss Gertrude Granger, who sails this month to join Mr. Black at Manila. She is a native of Illinois, and has been especially trained in kindergarten work. She has been engaged in mission settlement work and taught school considerably in Wisconsin. The home of this young couple will be at the new station of Davao, on the island of Mindanao. Their pictures will be seen on another page of the *Herald*, where the new station is described.

MISS NINA A. RICE

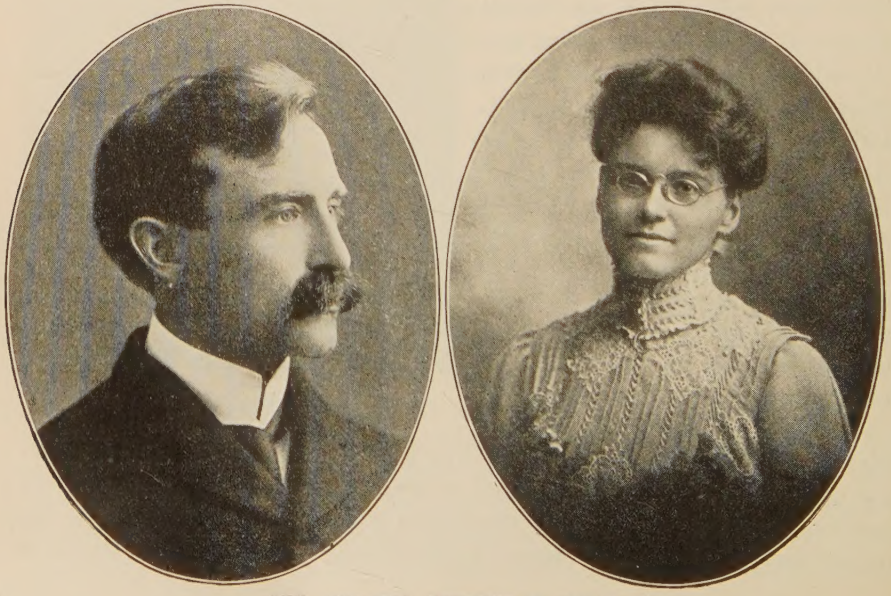
Fifty years ago the American Board was carrying on foreign missionary work among the aborigines of our country in territory a little more than half way to the Pacific coast. Today we are appointing missionaries from the Pacific coast itself. Miss Nina A. Rice, of Los Angeles, Cal., has crossed the continent and is now *en route* to the Western Turkey Mission, where she will be stationed at Sivas. She graduated last year from Pomona College, and with her experience as a teacher in the work among the Chinese and Spanish on the Pacific coast, we believe that we have secured an excellent missionary.

For the past two years Mr. and Mrs. L. H. Jamison have been associated with the Mexican Mission, in looking after the interests of the station at Fuerte, on the west coast. In this position they have commended themselves fully to the mission, and at its request have received appointment as missionaries of the Board. They had

REV. AND MRS. L. H. JAMISON

previous experience in Central America and had already acquired a good use of the Spanish language. Mr. Jamison was a student of Washburn College, in Kansas, and Mrs. Jamison attended for a time the Moody Institute in Chicago.

Western Canada has made its contribution to the American Board in the persons of Rev. and Mrs. Herbert M. Irwin. Mr. Irwin's collegiate training was in Manitoba University, Winnipeg, and also at Knox College, Toronto. At the time of his accepting the appointment as a missionary to the Western Turkey Mission he was in the pastorate at Sapperton, B. C. Mrs. Irwin was born in the state of Delaware. She received her education in the public schools, Manitoba College, and the Provincial Normal School. Her large experience in church work fits her admirably for the service.



REV. AND MRS. HERBERT M. IRWIN

Changes in the Prudential Committee

THE rule of the Board, recently established, limiting the term of service of the Prudential Committee comes into operation for the first time this year, and removes from the Committee two of its best known members. Rev. A. H. Plumb, D.D., has been a member of the Committee since 1882, and since the death of Dr. Webb has been its efficient chairman. The Hon. William P. Ellison has been with the Committee since 1883. During all these years he has been a member of the Finance Committee, and for the past seven years its chairman. He has filled several important trusts in connection with the Board, especially as member of the Deputation to Japan. The accurate information possessed by these brethren, as well as their wide experience, will be greatly missed in the councils of the Prudential Committee.

CONGREGATIONAL CHRISTMAS OFFERING TO MISSIONS

A CONCERTED effort which promises to become national in its scope is being made to secure from the Christian homes of the country a gift to missions at Christmas. The plan has been adopted by all the leading denominations through the missionary societies, including the six national Congregational societies.

It has been estimated conservatively that the sum of $20,000,000 is spent annually in Christmas offerings in the United States alone. This special effort to promote unselfish giving for the spread of Christ's kingdom in regions of all lands where Christmas cannot be celebrated except by a few, at a time when tokens of love are given so freely in Christian families, should not fail to meet with a hearty response from Congregational homes.

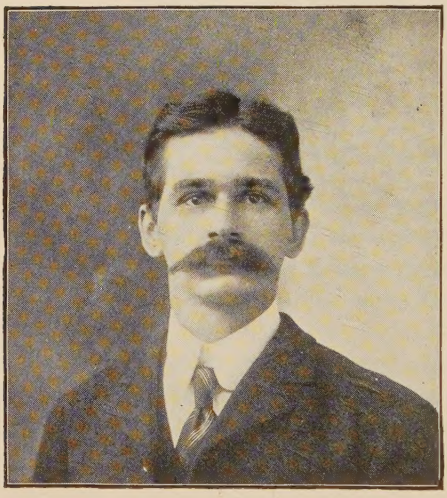
By agreement of the executive officers and committees of the six national societies a united effort is now being made to present the following plan to the Christian homes through the churches: A handsomely designed Christmas gift box will be sent to each church for every home in which a box will be received. The boxes will be distributed on November 29 and collected December 27 with an appropriate and simple public exercise. It is urged that each member of each home receiving a box, including young and old alike, place therein such gifts of money as the season and the cause of missions may appropriately make desirable, the gift from the home to be considered as a special extra offering to the needy ones of the whole earth, to be reached by the united labors of all the missionary agents and agencies supported by the Congregational churches. The expense of this united campaign, and the income, will be apportioned between the six societies on the basis of the proportionate annual receipts of these organizations during the last ten years.

Full and detailed announcement of the plan will shortly be made. The prompt and hearty coöperation of every pastor, superintendent and teacher in the Sunday school and missionary leader is solicited, in order that from Congregational homes may go a splendid Christmas offering in Christ's name to the sheep not yet of his fold.

MISSION TO THE PHILIPPINES

THE mission to the Philippines, authorized more than a year since, has now assumed a definite form and location, and takes its place among the twenty missions of the Board. It is interesting to note that just as the work in the Hawaiian Islands passes finally out of the hands of the Board, this new mission in the far Pacific arises to take its place and keep the number of our missions good.

Rev. Robert F. Black was appointed to this field April 8, 1902, and proceeded to Manila October 22. He put himself at once into relations with the Evangelical Union of the Philippines and also with the government officials in the islands, both of whom received him most cordially and have given him invaluable aid in all his preliminary inquiries and explorations. Mindanao, the largest and most southern island of the group, was selected as the field for the Board to enter, and Mr. Black's travels and inquiries have been confined to this island.



REV. ROBERT F. BLACK

After long and patient labors, visiting many points, gathering information of all kinds, counseling freely with the officers of the union and the civil and military agents of the government, Mr. Black makes full report of what he has accomplished. He mentions four places where missionary work might well be established, giving some account of each place.

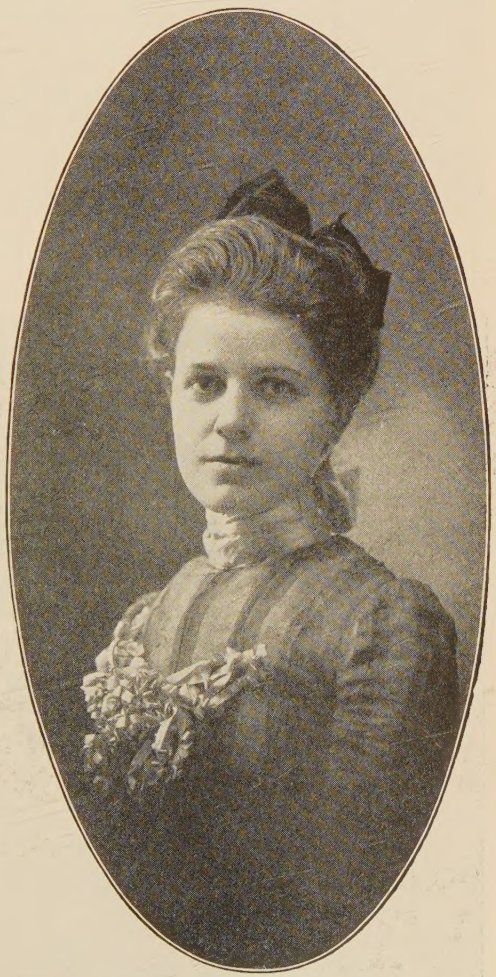
Zamboanga, the capital of Mindanao, is an important port but is located far from the center. Its climate is healthful and many Americans reside here. The district has a population of about twenty thousand, and a year since the Peniel missionaries established work at this center. Surigao, located at the end of a peninsula, is the center of a large province, commercially important. The people are strongly Roman Catholics. There are many American teachers in this province, but they do not advise establishing a mission here at present. Oroquieta, with a population of 14,000, is an important town in western Mindanao. There are three American teachers here. The insurgent spirit is strong, the only place in Mindanao where this is found, but Mr. Black thinks this a hopeful sign for the missionary.

Upon the whole Mr. Black recommends Davao as the most desirable place for the Board to establish its work. He says: "I have made use of all the advice attainable and have studied the situation with prayer. Any one of the four places mentioned we should make no mistake in entering,

for all are needy. But Davao is the neediest and most inviting field on Mindanao. It is the center of a large province, having a good port, with mails two or three times a month. The climate is agreeable and healthful. There is a permanent camp with an American store, an American physician and many American teachers, all friendly to the idea of missionary work being established here. Davao is the center for many pagan tribes, with a population of more than fifty thousand in the province, and 125,000 in this section of Mindanao. Some twenty thousand of the population are Roman Catholics. The gospel is needed here; a greater need than exists elsewhere on the whole island. I have sold some thirty Gospels and Testaments, but no other mission work has been done. At Santa Cruz, twenty miles distant, lives Presidente Angel Brioso, now practically a Protestant. He is a man of great influence and strength of character, a firm friend of the Americans, and a sincere student of the Bible. He has bought more than ten dollars' worth of Bibles from me. He has relatives among the Bogobos and the Bilanes, and would be a great help in reaching them. There is an opportunity here for almost unlimited expansion of the work."

The other places mentioned may well become outstations at once, and one or more of them may in due time be occupied as additional stations of the mission. The field is evidently a large one and quite open to missionary work.

The Prudential Committee, on September 7th, voted to approve Mr. Black's selection of Davao as the first station of the mission and authorized him to begin work there at once. Miss Gertrude Granger, the *fiancée* of Mr. Black, appointed last January, is authorized to sail from San Francisco, October 23, to join Mr. Black in his life and work there. They will be married upon her arrival at Manila, and at once take up their residence at Davao. Their first duty



MISS GERTRUDE GRANGER

will be to study the languages they are to use, notably the Spanish, but the Bogobo and probably the Visayan also.

HOKKAIDO, THE NEW WEST OF JAPAN

BY MRS. HELEN A. ROWLAND, OF SAPPORO, JAPAN

[Hokkaido is the most northerly island of the many which constitute the empire of Japan. While it has only about one million inhabitants its territory equals one-fourth of all the empire. The country is mountainous, but with many large and fruitful plains and valleys. The first Kumi-ai church in the island was organized in 1886. Our mission occupied Sapporo, the capital, in 1896 as a regular station. Rev. and Mrs. W. W. Curtis went there the previous year and erected a house but were not able to remain. The following year Mr. and Mrs. Rowland and Miss Daughaday took possession of the station, and this year they were reënforced by Mr. and Mrs. Bell. By request Mrs. Rowland, now in this country upon furlough, has given us a glimpse of the most encouraging and progressive work in that part of our Japan Mission.]

On opening *Life and Light* for October, I was surprised to see Hokkaido called "The New England of Japan." That may be true of its physical features, but if you could know the plain facts of the enterprise and growth of that part of Japan, I am sure you would call our island by its true name, "The Wild, Booming West." Your missionaries went to Hokkaido in 1895 and the really wonderful growth of the work, despite the fact that the appropriations for our station have been cut down each year, is occasion for sincere gratitude and praise. To show you a little of how the

WOMAN'S SOCIETY, SAPPORO CHURCH

OTARU CHAPEL

work has grown since 1896, let me tell you of the Sapporo church. The church was organized in October, 1896, with about twenty-five members. The meetings were then held in the pastor's study. There was no Sunday school. The six or seven Christian women met twice a month to drink tea together. I can assure you the first Sunday spent in our new station was not a cheering one. But let us see how it is now. The church is in a building of its own, costing $300. Its members number 130. The Women's Society has sixty-six most loyal women. The Sunday school is full to overflowing and, with its two branches, has over 150 children. Its King's Daughters Society has about twenty-five members. Its Y. M. C. A. is well sustained. These enthusiastic Christians have made this church independent of American aid and are now planning to build in the near future a stone edifice.

What I have written about the Sapporo church is true of most of the other ten Kumi-ai churches and chapels in Hokkaido. The readers of the *Herald* probably know that not one cent of the Board's money is used in erecting church buildings. I think all the other missions in Japan build or help build churches. The Board has a most loyal band of Japanese workers in the field, and the one touring missionary has found the position of "a pastor for pastors" most delightful and stimulating.

The work in this northern island is unique and the Japanese are different from those on the southern islands. Only the strong and pushing kind brave the long cold winters and the hardships of this "New West." The touring is very hard, and the globe trotter who named Japan "the traveler's paradise" certainly never toured in Hokkaido. Mr. Rowland has found

seven years of continuous travel, with only one summer's vacation, too much for flesh to endure. Many and dangerous have been his experiences with the cold of the "Japanese Siberia" and the Yezo ponies. In winter, after traveling for five days to meet an appointment, a warm fire and a bed would

IWAMIZAWA CHURCH

be most comforting. But instead he must try to get warm over a handful of live charcoal in a brazier and at night sleep on the floor with blankets over and under him made for the short Japanese. Winter is the time to tour, and with several hundred Christians scattered all over the island, and with almost no railroads, it is impossible for one man to cover the field thoroughly.

We have been asked many times if we had any work among the Ainu. No. The care for them is left entirely in the hands of the Church Missionary Society missionaries. The small remnant of that dying race numbers now only seventeen thousand, and these will have disappeared in a few years. There are only two Ainu Christians among the membership of our Kumi-ai churches. The people take most kindly to the thought of pushing on as rapidly as possible to full self-support and independence. But they never give up their love for the missionaries and their earnest desire for spiritual and moral help from them. We expect to see, in our day, this great island taken for Christ. If you could understand the great sacrifices many of the Japanese pastors are making, and could realize how much more efficient the missionary would be if he were not so straitened for means for carrying on the work, I am sure the money would roll in upon us. This would put new

heart into every one of us and hasten the coming of his kingdom in that Land of the Rising Sun. There is no time to delay in Hokkaido. Much evil is coming in with the new enterprises, increasing population and bustling life, and Christian enthusiasm and gospel institutions must not lag behind.

MRS. ALICE GORDON GULICK

Alice Gordon, the daughter of James M. Gordon, for sixteen years Treasurer of the American Board, was born in Boston, August 8, 1847. She graduated from South Hadley Seminary, now Mt. Holyoke College, in 1867,

MRS. ALICE GORDON GULICK

and from 1868 to 1870 was a teacher there. In 1870 she was married to Alvah B. Kittredge, a tutor in Amherst College, who, at the time of the marriage, was upon his deathbed. After the death of Mr. Kittredge Mrs. Gulick, in making an offering for the work of missions, inclosed a slip of paper upon

which she had written, "and myself when counted worthy." In December, 1871, she was married to Rev. William H. Gulick, and they soon sailed for Spain as missionaries of the Board. They located at Santander, which was their home from 1872 to 1881, at which time they moved to San Sebastian with the school, where they remained until 1898. At the outbreak of the Spanish war they transferred the school to Biarritz, France, where they resided until this present summer. At the breaking up of the home in Biarritz, Mrs. Gulick, accompanied by her sister Elizabeth Gordon and her daughter Grace, went to Switzerland for much needed rest. A severe cold which could not be thrown off, together with a weak heart, so alarmed the friends that, at the invitation of Lady Henry Somerset, Mrs. Gulick was taken early in September to her home in England. The journey was well endured but strength did not return, and, in spite of the best medical care, on the afternoon of September 14, at Guy's Hospital, London, to which place she had been removed on the 9th, her spirit took its flight.

Mrs. Gulick's life work in Spain is parallel with the work of the American Board there. She and Mr. Gulick were among the first missionaries sent to that country and they have remained at their post while others have come and gone. The success and strength of that work today are due more to these two than to all others who have been connected with the mission.

Mrs. Gulick was a woman of marked personal magnetism and strength. The progress of the work of Spain is due in a large measure to this fact. Hostile Spaniards, suspicious Catholics and lukewarm Americans were quickly disarmed in the presence of a woman whose lofty purpose, pure character and unwavering faith were invincible. She was appointed a missionary of the American Board, contrary to all precedent, "on the ground of personal knowledge and approval." This is a remarkable testimony to the influence she exerted upon those who knew her. She was dominated by a sense of duty and opportunity. When about to go out as a missionary she was asked why she went. The reply was, "Because of my sense of duty to my Master." This sense of duty coupled with a consciousness of opportunity led her into many hard and trying places and kept her amid circumstances that would have crushed many an one not sustained by her courage and purpose. Her clear sense of opportunity led to the opening of the school for girls at Santander, which gave her access to many Spanish homes. The subsequent removal of the school to San Sebastian, and later her wider vision of the enlarged and perfected institution at Madrid, were but a part of her keen insight into the condition of that country coupled with an unswerving conviction that in these changes were to be found the widest field for her services to Spain. When called upon to endure personal bereavement in the death of loved ones, under circumstances that would have benumbed the faculties and paralyzed the efforts of many, she moved calmly on, planning and executing, as a soldier in the heat of battle falters not when a comrade falls at his side. Her Master's business required diligence and the opportunities for service were too many to permit her to stop even when her heart cords were breaking.

While Mrs. Gulick has constantly taken a personal interest in every department of the gospel work carried on by our mission in Spain, her early attention was directed to the great need of a Christian education for the girls of that country, and to this particular department she gave the best efforts of her life. Beginning with but one girl in her own home, the school and the plan developed until, in 1892, a corporation was formed in Massachusetts bearing the name, "International Institute for Girls in San Sebastian," which, in 1900, was changed to "International Institute for Girls in Spain." The corporation was composed of representative men and women of various denominations, and among the indorsers of Mrs. Gulick's plan for an institute in Madrid for the higher Christian education of Spanish girls are found such names as Secretary of State John Hay, ex-Secretary of State John W. Foster, Governor of Massachusetts William Murray Crane, Admiral William T. Sampson, Lady Henry Somerset, Presidents Charles W. Eliot, William L. Harper, William J. Tucker, Caroline Hazard and Mary E. Woolley and many others. It was through Mrs. Gulick's persistent and inspiring effort that this wide and influential circle of patrons was interested, and their names, and in many cases their liberal gifts, were given to the cause. With an overmastering purpose she labored to secure a permanent home for the Institute in Madrid. There can be no doubt that her life was shortened by her tireless labors to this end. Two years ago an admirable site, selected by Mrs. Gulick in the capital, was purchased and the commodious building already upon it was reconstructed for the Institute to occupy this autumn. She was not permitted personally to open the school in its new quarters, but instead, on October 1, her weary body was laid at rest in the same city where her beloved Institute is just beginning its career in its final home. Mrs. Gulick's plans are so well understood by her able associates as well as by the corporation in this country, that the work of the Institute will continue along the same lines laid down by her.

The International Institute for Girls in Spain will be her perpetual and blessed memorial. If she could today send back an audible reply to the question, "What monument shall we erect to your memory?" no one who has ever known her would doubt for a moment that her answer would be, "Make the Institute strong and permanent for the sake of the mothers and daughters in Spain."

A United States minister to Spain recently said: "Mrs. Gulick is a rare character. It is such women that make the glory and honor of our country." Thirty fruitful, faithful, loving years she gave for the emancipation and salvation of the womanhood of the Spanish-speaking world, and generations yet unborn will eagerly listen to the story of how Mrs. Gulick toiled and sacrificed for them, and they will call her blessed.

ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD, 1902–1903

BY THE FOREIGN SECRETARIES, REV. JUDSON SMITH, D.D., AND REV. JAMES L. BARTON, D.D.

Presented at the Annual Meeting of the Board at Manchester, N. H., October 14, 1903

THIS survey is not presented as a complete historical statement of the work of the twenty missions of the Board. The history of these missions is embodied in the fuller reports now in the hands of the special committee appointed for their consideration. These will be printed later in the annual report of the Board for the year under review. In this necessarily brief survey, only a few of the striking facts of the year can be touched upon and attention called to the general movement of Christian work in the various countries.

[Secretary Barton's Department]

This part of the survey covers nine of the missions of the Board, namely, European and Eastern Turkey, Marathi, Madura, Ceylon, Japan, Austria, Spain, and Mexico. In these missions 254 missionaries are at work, associated with and assisted by 1,783 native pastors, preachers, and teachers. There are in these nine missions 299 organized Christian churches, with a membership of 31,126. In these missions there are 38,491 pupils under Christian instruction, including all grades from the kindergarten to the college and seminary; ninety-five of these are in theological training for special work among their people.

TURKEY

The Eastern Turkey Mission, bordering upon Persia, has not been especially disturbed politically except by the difficulties at Harpoot arising from the imprisonment of one of the native professors of the college upon the charge of sedition. This has stirred up some feeling against the college, and in July an unsuccessful attempt was made to burn the main building. The missionaries, however, have traveled freely over their respective fields.

New buildings have been in process of erection both at Erzroom and Van. At the former place a fine new girls' school has been sufficiently completed to permit its occupancy by the school, and at Van a new building for the use of the orphans and a new hospital have been put up. These last two were erected by funds privately provided.

At Harpoot one of the important changes is the withdrawal of President Gates from the college and the election to the place thus made vacant of Rev. Henry H. Riggs, the son of Dr. Edward Riggs, of Marsovan, and the grandson of Dr. Elias Riggs, late of Constantinople.

The work of the mission may be roughly divided into four departments; namely, educational, orphan, medical, and evangelistic.

The educational work is mostly for Armenians, although there are a few Syrians and Jacobites in our schools. There are, indeed, few Armenians in the entire Mardin field where Arabic is the common language used. There are no Turks in any of the schools. These schools are made up of village or common schools, almost entirely of the primary grade, high and boarding schools at the mission stations, theological training schools at Mardin and Harpoot and Euphrates College at Harpoot. There are also kindergartens at Mardin, Erzroom, Harpoot

and Van. Some of the leading towns away from the mission stations have schools above the primary grade. In all the schools of the mission, in all grades there are 6,845 pupils, of whom 3,803 are young men and boys. The school system is distinctively and emphatically Christian, and the end aimed at is to raise up a force of native Christian workers who shall enter the service of their own people as teachers and preachers and Christian leaders. Many of these schools are entirely self-supporting and more are partly so.

The orphan work is partly educational and partly industrial. These homes at each of the five stations of the mission are superintended by the missionaries but supported by funds from outside sources, especially by aid given by the American Committee, of which Miss Emily C. Wheeler, of Worcester, Mass., is the secretary. It is the purpose of the mission to train the children, numbering over two thousand, in industries so that they will be not only self-supporting, but useful members of society when they go out into the world. Some have already reached that stage and others will rapidly follow on.

The medical work has been strengthened by the presence at Harpoot and at Bitlis of missionary physicians. There is now a physician at each of the five stations of the mission, with two at Van. There is no doubt that in Turkey, as in some other countries, the Christian physician has power to overcome blind prejudice more rapidly than can the preaching or teaching missionary. This work is almost entirely self-supporting, apart from the salaries of the missionary physicians. The people have learned the value of the services the missionary doctor renders, so that they are willing to pay for their medicines and for a part of the service.

The evangelistic work is after all the crown and end of all the rest. The missionary force is too small to admit of the missionaries doing any pastoral work even if it were wise for them to undertake it. The true pastors are the trained people of the country. The missionaries are always preaching and doing evangelistic work upon tours over the entire field, pastors at large, but they are not pastors of any one church.

This mission is desperately in need of reënforcements. For several years the number of missionaries in the mission has been distressingly and dangerously small, while four of the ordained members have reached an age when but little more hard service can be expected of them. Unless four or five new families can be secured soon to reënforce this mission, there is danger that some on the ground will break down and the work at one or more of the stations be brought to a standstill. Are there not young men ready to enter upon this work?

The European Turkey Mission, including the work of our Board in Bulgaria and Macedonia, has been in an abnormal state during the entire year. The political disturbance which began before the capture of Miss Stone has increased in violence and scope until practically all Macedonia is involved and Bulgaria itself is filled with unrest. During the latter part of the year the missionaries of Salonica and Monastir, both in Macedonia, have not been able to do any touring. Monastir, where the Russian consul was shot last summer, has been the center of the revolutionary disturbances for that province, and in the spring riots ran rife for a time in the streets of Salonica.

None of the missionaries have suffered any personal violence. They have felt it wise to remain at their posts and comfort, as best they were able, the frightened and distracted people. The boarding school at Monastir closed at the

usual time in the spring and all the schools, both at Monastir and at Samokov in Bulgaria, are planning to open this autumn as usual. There has not been the same amount of disturbance in Bulgaria, although the entire country has been restless and unsettled.

In some regions the perils of the year have seemed to sober the people and make them more serious, while in other sections self-preservation or the struggle for liberty has taken the entire thought and attention of the people. There is no doubt that the presence of the missionaries at such times convinces the people, who are accustomed to doubt their sincerity, that they are there, not for their own sakes, but to bring comfort to those who are in distress and spiritual aid in times of greatest need.

At the time of writing this report it is not clear what the outcome will be. The Collegiate and Theological Institute at Samokov is opening its fall term with a goodly number of the pupils back. At the same time there are rumors of a general war in Macedonia, involving Bulgaria and perhaps some other countries. Permission has been given our missionaries to withdraw from the country if they think it is best so to do. We have every confidence that out of this maelstrom of rage and race hatred will come eventually an order that will be favorable for the extension of gospel institutions. If in these darker days congregations have grown and the churches been strengthened in more places than one, what may we expect when general peace is restored?

INDIA AND CEYLON

There are three missions covered by this part of the survey, the Marathi and Madura Missions in India and the Ceylon Mission in Jaffna, Ceylon.

The language of the people among whom we work in the Marathi Mission is for the most part Marathi, and in the other two missions Tamil. These two languages are spoken by not less than fifty millions of people, whose influence in India is not small. The Marathi and the Ceylon Missions are the two oldest missions of the Board. The Madura Mission was begun from Ceylon.

These three missions are responsible for the education and Christianization of over six millions of people for whom no other board is working. Among these people we are building up Christian institutions which we believe are permanent. These consist of 114 churches, two colleges, three theological schools, eleven high schools for boys and four for girls, seven hospitals, and three leper asylums, besides many dispensaries; also 468 village schools, industrial establishments for both boys and girls, kindergartens, and a large literary output for all who can read, among the Christians as well as among the Hindus and Mohammedans. The present number of organized churches in these three missions is 114, four more than one year ago. The membership of these churches is 13,454, of whom 1,115 were added upon confession of faith during the year; this is an increase of about nine per cent.

As evidence that these Indian people do not come into the churches for what they hope to receive, we report that last year these 114 churches with their 13,454 members contributed for the support of their churches, and for missionary and other Christian work, 29,170 rupees, or $9,723. When we attempt to understand the amount of sacrifice this contribution cost we must bear in mind that many of the church members are women and children who never have any money, and that the most of the Indian Christians are desperately poor, many of them upon the verge of starvation. We must also remember that from seven to ten rupees

a month is a fair wage for an educated teacher and preacher in a village or town of considerable size. The 29,000 rupees represent an average contribution for the entire church membership of the total receipts for ten days' work without board at the rate of the ordinary laborer. As fully half of the members are women and a large number also are boys and young men not yet earning anything, the average gift of the adult male member of the churches of these three missions last year can be safely set down at twenty-five days' work. This does not include what was paid for the education of their children.

There were 28,370 boys and girls, young men and women, under Christian instruction in these missions during the year. This includes over fifty theological students, about five hundred in all grades and departments of Pasumalai College, and 109 in Jaffna College, Ceylon. This is more than one-third of all the pupils under instruction in all the missions of the Board. Again to demonstrate that pupils do not come to the mission schools because they can there secure a free education at the expense of the mission Board, we report that in all these schools last year 37,560 rupees, or $12,520, were taken as fees. The people of these countries are learning that an education has a value, a lesson which required many years to understand, and the missions there are emphasizing the truth that the people themselves must make some sacrifice for the training of their children.

The confidence which the Indian and Ceylon governments have in the schools, conducted by our three missions, is illustrated by the fact that they paid to our missions last year for the support of these schools 78,000 rupees, or $26,000. It will be readily seen that the American Board paid but a small part of the cost of conducting this educational work. In fact, the sums received from the two governments and in fees from the pupils aggregate an amount $8,000 larger than the total appropriations of the Board for the general work of the three missions, besides the salaries of the missionaries for the year under review, including all the Board paid for the churches, hospitals, schools, and everything else apart from the work of the Woman's Boards.

When we remember that these schools are the best possible places in which to impress Christian truths and principles upon the minds of the children in a way that will be permanent, and when we also know that only through the medium of a school can many children be reached and a multitude of Hindu homes made accessible to the Christian missionary or native teacher, we can begin to grasp the immensity of the opportunity revealed by the above figures.

In the Marathi Mission the candidates for church membership have been so many that catechumen classes have been organized in which over 3,500 candidates for baptism have been gathered and given regular and systematic Christian instruction.

Through the substantial assistance of the Orphan Committee and its efficient secretary, Miss Wheeler, the support of the three thousand and more orphans under the care of the mission has been continued. These children are made as nearly self-supporting as possible through the many industries practiced in the orphan homes. The famine period seems to have passed and returning prosperity gives new courage in that district so severely stricken for three successive years.

All the missions are laying new emphasis upon the value of self-support, especially for the students of the higher schools. We are less and less inclined to aid an able-bodied boy to an education if he is not ready to do honest labor as opportunity is afforded him, whereby he may earn a part, at least, of his schooling expenses.

During the year a large and substantial hospital for women has been erected at Ahmednagar, a new station school building at Satara, and a new high school building for girls at Madura, all of which add materially to the efficiency and value of our mission plant. As soon as the alumni of Jaffna College complete an added endowment of 10,000 rupees for Jaffna College a new college hall will be put up at Batticotta.

The one situation that confronts our Indian missions now is opportunity for advance in every department of work. The governments are friendly and ready to aid; the people give a wide and interested hearing; inquirers are more than can be well cared for under our present limitations. The increased number of readers has opened an ever widening field for new work in the creation of a more extensive vernacular literature. New churches, new schools, new teachers and preachers are constantly called for in all parts of these extensive missions.

JAPAN

The Japan Mission may be said to have entered well upon its fourth period of operation. The first was that of a struggle for a foothold; the second, that of popularity for Christianity and evangelical religion; the third, the reaction when the cry was, "Japan for the Japanese," and everything foreign, even Christianity, was unpopular. We now seem to be entering upon the fourth period when the Japanese are ready, calmly and dispassionately, to consider the claims of Christianity and to adopt whatever passes the test, be it native or foreign. Every report that comes to us now from our Japan Mission bears on all its pages the one word, "opportunity." The Japanese students and thinking men are ready to investigate the personal claims of Christianity. There is no great popular movement and we trust there will be none. Christianity has its foes who are not silent. Yet listeners to the preachers of Christian truth are abundant and classes for the careful study of the Bible can be formed almost anywhere.

Few missions make progress through direct personal work more regularly than does this mission. Men and women too are inquiring about the truth, and so affording endless opportunity to the individual missionary for personal dealings with earnest, thoughtful men. If we had twice our present missionary force in that country, well equipped with the language, there would be abundant opportunity for every one to do valiant service for the building up of the kingdom of Christ in Japan. Coöperation between the American and Japanese workers is more close than it has been for fourteen years, while the coöperation between all the various denominations working in the empire is unsurpassed in any country of the world.

During the year under review our mission has become incorporated under the laws of Japan, empowering it to hold real estate and all kinds of property. Land and houses in seven different places which have been held by individual Japanese hitherto have now been taken over by this corporation, so that there can be no further property question to trouble either our mission or the Japanese.

Of the seventy-eight Kumi-ai churches organized in connection with our mission thirty-six of them are independent of any financial aid from the Board. There are in addition twenty-seven congregations not yet formed into churches. The membership of these churches is 10,693. During last year 826 persons were added on profession. These churches last year contributed 42,730 yen, or $21,365, for the support of their own evangelistic work. The value of the church property is 135,106 yen, or $67,553. We must bear in mind that $2,000 will erect a fairly good church in that country.

The Doshisha has made excellent progress in the direction of restoration and return to its first principles. Attendance at morning prayers has been required with excellent results. The number of students is increasing, there being now 333 in the male and 120 in the female department. Of 156 applicants for admission in the male department only 109 were received. The faculty is composed of most worthy men and women who are laboring for the personal conversion of the students. Fifty-three were received into the college church during the year from the student body. Kobe College, for girls at Kobe, has had 230 pupils enrolled. In March it graduated from the academic course eighteen, which is the largest class graduated for nine years and the largest but two in the history of the college.

The literary work of the mission has hitherto had but little notice, although its importance is of the greatest. The mission publishes a monthly *Theological Review* of about one hundred pages which has a circulation of some 450 copies. It publishes also a weekly paper, *Morning Light*, with a circulation of over 38,000 copies, and *Mission News*, a monthly report, in English, of the work of the mission. These, with other occasional publications, make an issue of Christian literature directly by the mission of 2,620,000 pages. But beyond this the leaders of the Kumi-ai churches and the churches themselves have reached that stage of growth that they produced a Christian literature last year amounting to over 6,295,000 pages, making a total of almost nine million pages of Christian literature issued by the mission and the Kumi-ai or Congregational churches during the past year. When we remember that this means about 750,000 pages a month and that this literature circulates far beyond where the personal Christian worker can penetrate and that much of it remains a perpetual preacher of righteousness and truth, we begin to grasp the significance of this work which produces a Christian literature for the Japanese people.

PAPAL LANDS

It has been customary to class the three missions of the Board in Austria, Spain, and Mexico as the three Papal Lands missions. Some have marveled that we are conducting missions in Catholic countries, and now and then one declares that we have no right to use mission funds for that purpose. Probably no one who has ever visited a Roman Catholic country and spent enough time there to look into the religious conditions and needs of the people has ever taken that position. We may safely go farther than this and say that no one who has studied carefully the work done in these three missions and the changes which have been brought about in the customs, lives, and sentiments of the people will deny the value and necessity of this work.

There are no other influences in Papal Lands that so convincingly reveal to the thinking people of those countries the deficiencies and defects of their own religion as it is taught and practiced, as the presence of the missionaries with their Christian homes and blameless lives, inducing their own people, by precept and example, to live in the same way. Impurity and unrighteousness are revealed best by exhibiting them side by side with purity and truth. The manifold testimony that comes from leading Catholics in these countries, notably Spain, shows how closely the Protestants are watched and how profoundly their unselfish and true lives are inspiring even the most influential classes. Clearly, prejudice is breaking down, and the leaders of the Catholic Church in many places are being compared, to their own detriment, with the less pretentious Protestants whose lives conform to their pro-

fession. It is less than a generation since the Board began these three missions. This is hardly time enough to look for much of an impression, and yet few of our missions have more promise of rich returns. In each of the three countries our missionaries have gained a recognition far beyond what we might have expected, and among the evangelical workers there are already men and women who command the respect and honor of their own Catholic countrymen.

Mission schools are receiving official recognition, and when brought into comparison with national or church schools the contrast is so much in favor of the evangelical school that the people marvel and the priests are alarmed.

The mission to Austria has had a steady growth for several years. We cannot keep up with it. Congregations are increasing so rapidly that we cannot provide places of worship for them. They provide their own as far as possible, but at the beginning they are not able to do it all. The new congregation begun only a few years ago in Lodz, Russia, was started by a Bohemian evangelical workman from this mission seeking secular employment. During last year a church was formed there with a strong and vigorous body of young men, who are bravely witnessing for Jesus Christ. This church is supported by funds from a Congregational church in St. Petersburg. Five new churches were organized in this mission during the year, and many of the old congregations have grown materially in size and strength. The influence of this mission with its noble company of Christian pastors and preachers in the interest of temperance, sobriety, and purity is greater than can be expressed. At the same time this influence is constantly widening and deepening.

In Spain public interest gathers mostly about the International Institute for Girls, which has passed another year in exile in Biarritz, but which is preparing to enter its new home in Madrid which has been provided for it by the corporation. The sudden death of Mrs. Gulick just as the school was to go to Madrid comes as a great blow. She had labored with unflagging diligence for years to secure funds that the school might have a home of its own at the capital. Her labors culminated last year in the purchase by the corporation of a most fitting site in a part of the city best adapted to the conditions and needs of the school. A building already upon the premises has been put into condition, and so accommodations have been provided for a part of the school. Mrs. Gulick eagerly watched these preparations, but was not permitted to lead the school forth. A few days before the opening of the school in its new and permanent home, provided for it through the mighty efforts of Mrs. Gulick herself, her body was carried from London to Madrid and there laid in its last earthly resting place, watched over by the same skies under which she has labored for thirty years, and among the people for whom she gave her life. Mrs. Gulick's plans and purposes will be carried out by the remaining teachers of the school. Workers drop by the way, but the work goes on. The influence of this school and of its pupils upon all classes of people in Spain is of great and increasing power.

The evangelistic and educational work of the provinces is full of promise. Little opposition is now encountered, while the more liberal-minded of Spain's leaders freely and publicly express themselves as favorable to the work we and the evangelical pastors are doing. A new missionary family is needed at once for Spain.

The Mexican Mission has had its missionary forces so depleted by sickness that with difficulty all departments have been maintained. There seems to be nothing to prevent a great and substantial advance in nearly all parts of the country had we the forces to put into the field. There is full religious freedom. In some

parts of the states of Chihuahua and Sonora, the hold of the Catholic Church upon the people is very slight. In the large cities of Chihuahua and Guadalajara there is not the same freedom, but even there the evangelical forces are gaining strength and influence.

The one pressing need of the mission is for more trained and consecrated men and women to serve as pastors, preachers, and teachers. Since the beginning of the mission this need has never been fully met, and the demand is increasing more rapidly than the supply.

The two girls' boarding schools are not able to meet the calls that come for teachers, both for our own and for state schools. The training school for boys, transferred from El Paso to Guadalajara three years ago, has been more successful than was anticipated. The pupils, many of them coming from distant states in the republic, are now more than can be accommodated, although every available space is occupied. Others wait to be admitted. It seems clear that if the mission could now have the funds necessary to erect the much-needed building upon the admirable site already purchased, the school would be in a position to give a permanent impulse to the evangelistic work, not only of our own mission, but of other missions in the country. Some young men have walked nearly one thousand miles to get to this school, in order to fit themselves for Christian work among their own people, knowing all the time that the school is not free but that they must earn their way while they study.

The work in our three papal missions is full of promise.

[Secretary Smith's Department]

The survey herein presented includes eleven missions, as follows: Micronesia, the Philippines, Western Turkey, Central Turkey, the Zulu Mission, West Central Africa, East Central Africa, North China, Shansi, South China, and Foochow. In these missions are now employed 290 missionaries, ten new missionaries having been sent out the past year; the communicants now number 28,459, of which 3,262 have been added on confession this year.

PACIFIC ISLANDS

Last year the Hawaiian Islands were mentioned for the last time as one of the missions of the Board. It is interesting to note that the place thus left vacant has at once been filled by the mission to the Philippine Islands, launched just after the last annual meeting of the Board. The story of this beginning, and certain rather unusual events in the records in Micronesia, constitute the salient features in this group of missions.

THE PHILIPPINES

Mr. Black, the first missionary of the Board in the Philippines, arrived in Manila in November of last year, and at once put himself into connection with the government and with the officers of the Missionary Union in those islands. He has received most cordial welcome from the missionaries of all Boards, and the government has been most generous in aiding his explorations, conveying him on long voyages without charge, and affording him escort and protection at many points. After full investigation it has been decided to establish the mission at Davao, on the island of Mindanao, and Mr. Black will at once enter upon missionary work at that point. The prospect is decidedly encouraging.

MICRONESIA

The most exciting incident of the year was the arrest, by the captain of a German warship, of four student preachers under Mr. Stimson's care, at Ruk, and their deportation to Ponape, on the general charge of speaking against the German government in the islands. No proof of the charge was given; the men all declared it untrue; Mr. Stimson has since ascertained that they were innocent. The matter has been referred to our government, and the German Foreign Office at Berlin has promised to inquire carefully into the facts and report the result. The religious awakening on Kusaie, resulting in the practically complete Christianizing of the island, fifty years after missionary work was opened there, is another notable event of the year. The reduction to written form of the language spoken on the island of Nauru, where Mr. de la Porte was stationed only five years ago, the translation by Mr. de la Porte of two gospels and five epistles into the language, and the printing and binding of the same by the members of the Gilbert Islands Training School at Kusaie, under the care of Mr. Channon, are marked and cheering notes of progress in this work. To meet the desires of the German authorities in the islands, a German-speaking missionary has just been sent to Ruk; and the Christian Endeavor Society of Berlin, Germany, offers to maintain another German-speaking missionary at Ponape — a rare and fine instance of international Christian comity. A new missionary vessel of 225 tons, having auxiliary power, which we are assured will meet the need, and cost not more than $35,000, is still greatly desired.

ASIATIC TURKEY

The main interest in Turkey during the year, in which all the missions share alike, has been the demand made by our government, that the same privileges be accorded by the Turkish government to American institutions and American citizens in the empire as have already been accorded to those of France, Russia, Germany, Italy, and England. The demand rests upon the distinct stipulation, agreed to by Turkey, that the United States shall enjoy all the privileges of the most favored nation. The Turkish ministers assent to the validity and reasonableness of the claim, and it only needs the authorization of the sultan to put into effect this most salutary and far-reaching order. The energy and persistence of our government in pressing this claim give assurance of an early and favorable issue.

WESTERN TURKEY

The political conditions in the Western Turkey Mission are more quiet and peaceful than for some time past, and missionary work has gone forward without interference, and with quite the usual success. The two colleges and the higher schools of this mission draw an increasing number of students, and the interest in education is wide and deep. This department of work tends to become more and more the principal feature of missionary activities, and the schools are the most fruitful centers of evangelistic work. The churches maintain a healthy, but not a rapid, growth; medical work widens its reach and influence; the orphanages yield a constant and valuable result; but the schools take the leading place. The native gifts for school purposes last year were twice as much as for all other purposes, and amounted to $48,806, much more than double the amount appropriated by the Board for the general work of the mission.

The work for women in this mission is both great in dimensions — thirty single women being engaged in it — and far-reaching in its influence. It includes city

missionary work of varied kinds at Gedik Pasha in Constantinople, and evangelistic labors at the stations of Marsovan and Sivas; large kindergartens at Smyrna and Cesarea; boarding schools at six of the seven stations; the Collegiate Institute at Smyrna, and the American College for Girls at Constantinople. No words can easily compass the worth and happy results of all this activity; it stands as a large and essential part of the entire work of the mission.

The publication work at Constantinople, which belongs equally to the three missions in Asiatic Turkey, is still sadly hampered for want of adequate funds at its command, and makes an earnest appeal for proper support. The thirst for literature of a high order is awakened in the schools and is a preparation for progress in church and social life; but the materials for satisfying this thirst must be pitiably small until the Christian press is enabled to do its legitimate work.

CENTRAL TURKEY

The great and striking fact in the history of the year is the revival of last winter at Aintab. Similar influences prevailed to a good degree at several other points, but the blessing was central and most abundant at Aintab. Every member of the senior class in Central Turkey College personally confessed Christ; other classes were scarcely less enlisted. The girls' seminary, the hospital, the orphanage and the churches of the city all shared largely in the blessing. Many Gregorians were among the converts, and the line between them and the evangelicals was almost wholly ignored; and numbers of Jews have asked for baptism, and even Moslems became deeply interested.

The Home Missionary Society of the churches, which aims to assume at an early day the entire financial responsibility of all the churches in the mission, is fairly launched, and is giving a decided impulse toward complete self-support. With a special aid of $440 a year for two or three years, the grants-in-aid from the Board for this purpose would gradually diminish, until within a fixed period they would altogether cease, and all the churches of the mission be entirely self-supporting. The record of the year is highly encouraging in all lines of work throughout the mission. As in Western Turkey, education is the leading form of missionary work, and the most fruitful in evangelistic results. The two colleges and the several high and boarding schools of this mission are as full, and their privileges as eagerly sought and as thoroughly improved, as those in any mission of the Board. The communicants in this mission now number 6,453, the Sunday school pupils 13,321; there are 7,062 in all the schools and the native contributions were $17,657, more than half of it for education.

AFRICA

The interest of the great Powers in the development and control of Africa's resources and territory and people does not diminish from year to year, even though the scramble for possession is substantially at an end. The war between Briton and Boer in the Transvaal touched the critical question of the political control of South Africa, and the future of trade in that vast region. Steadily railroads are extended, commerce is built up, and the native resources of the country, as yet barely touched, are coming to light and are brought within the reach of civilization. "Dawn on the Dark Continent" is rising, however, not so much from this material exploitation, not from the political plans that are laid, as from the work of the Christian missionary, now for so many decades steadily seeking out the dark places and bringing in the word of God, the Christian life, the home and the school and

the spirit of brotherly love and sympathy. If this goes on and prospers, the continent and its people will be blessed. Should this weaken and disappear, the future would be clouded and uncertain to the last degree.

ZULU MISSION

The great event of the year has been the coming of the Deputation, the first such visit ever paid to this field by officers of the Board. The letters from the members of the Deputation have been filled with glowing accounts of the missionary work, its noble dimensions, its substantial character, the wisdom and force of the missionaries now in charge, the ability and high character of the native Christians, and the promise of the churches and schools. The missionaries and people gave hearty welcome to their guests, laid all their work and problems frankly before tehm, and were deeply grateful for their presence, their fraternal spirit, and the wisdom of their counsels, and will long remember this as a golden year in their history.

The year has been one of more than average progress and success in missionary work in every department. The churches of this mission are entirely self-supporting and largely self-directing. They now number 4,298 members, an increase of 743 since the last report. The spirit of independence is strongly developed in these churches, and if wisely directed promises much in the spread of the gospel to the regions beyond. Durban and Johannesburg, the two city stations of the mission, are assuming a special importance as centers of wide influence and increasing power. The whole mission is aiming to reach out more and more widely in evangelistic labors, and to make itself more largely a center for the evangelization of all Zulu-speaking people south of the Zambesi. A special effort is to be made to raise the standard of admission and graduation in the seminary for boys and in the theological school at Amanzimtote.

WEST CENTRAL AFRICA

The cloud of war which rested on the field of this mission a year ago quickly lifted, and the confusion that it had caused was happily quieted, so that the missionaries were all in their places by December and the work at once resumed in all its forms. The quarrel was wholly between the natives on the one side and the traders and the Portuguese government on the other. The missionaries were assured that there was only good will toward them, and personally they were free from all molestation. The native Christians, on the whole, bore themselves in a creditable way, and won a good name for the mission.

The churches have all received a goodly number to their communion, and seem well established. The new church building at Bailundu is proving a great addition to that station, and is already filled with the Sunday congregations. Much evangelistic work is done by the church members at each of the stations, and regular services are held in more than a dozen outstations. The schools have a large attendance; in some of the outstations as many as a hundred pupils are enrolled, and the total number under instruction exceeds a thousand. The entire New Testament has been translated into the Umbundu, and after a careful revision it will be offered to the American Bible Society as one of its permanent publications.

EAST CENTRAL AFRICA

This mission is rejoicing in the visit of the Deputation, which has just been completed. It is too early for any full report of this experience, but there can be no question that a great blessing will attend and follow this visit.

The striking event of the year is the arrival at Mt. Silinda of the traction engine and the other equipment of the industrial department. The transportation of the engine 180 miles over native roads was a feat daring in itself, most exacting of patience and labor and time, the achievement of which is a grand proof of Mr. Fuller's eminent qualifications for the post which he is to fill. The new station at Melsetter has enjoyed especial favors from the government and local magistrate, has made a good beginning in evangelistic work as well as in the school, and promises to become an influential center. The Zulu workers still commend themselves as faithful and competent assistants, and are indispensable to the success of the evangelistic work.

CHINA

China and her future are still an unsettled but fascinating problem in world politics. Is the great empire to be reformed and drawn sympathetically into the circle of progressive civilization? Or is her power to wane, and her territory to come, piece by piece, into the control of the great Powers? Or will Russia and Japan grapple in a fierce and desperate struggle to determine which of them shall be the arbiter of China's destinies? Happily the gaze of the world is so sharply drawn to this far Eastern question that no step can be taken by any one nation without full knowledge of the other nations, and the public sentiment of the world can make itself distinctly felt. Happily, also, the United States, by the wisdom and magnanimity of the policy struck out and firmly maintained by the State Department, is a potent factor in these great questions, and as yet enjoys the unbroken confidence of them all. China is too vast, and the movements of its internal life too obscure, to permit of safe forecast. Some things, however, are sure. The events of three years ago unmoored the empire from the past, and plunged it into the swift currents of modern life, and compelled close and constant relations with other nations. The inertia of centuries may be slow to overcome; a share in the stir of the times may be most unwelcome; but the movement has begun, a look to the future is imperative, and through contact with the world of progress the way for change and reform and a new order is opened more and more.

SOUTH CHINA

Both stations rejoice in homes of their own, and in enlarged equipment for their work. The churches have increased more rapidly than in any year before, and there seems to be no limit to this expansion outside the strength of the missionaries in charge and the resources at their command. Seven years ago there were seven outstations, 118 communicants, and forty additions by confession; last year the record shows twenty-seven outstations, 1,429 communicants, and 496 additions by confession. It is believed that no other mission of the Board shows an equal rate of growth within a similar period. The problem of raising up a native ministry for these rapidly multiplying churches is an urgent one, is partly solved by putting the best men available in charge of these outstations, but demands more careful study and a fuller equipment of the mission.

FOOCHOW MISSION

This oldest of the present missions of the Board in China well maintains its rank by the character and work of its educational and medical institutions, and emphatically by the progress of its churches in self-support and self-direction. Although the native Christians are not at all above the average in wealth and

prosperity, the rate of giving stands very high, and there is cheering progress from year to year. The native ministry, though not yet equal in numbers to the demand, and though less thoroughly trained than is desirable, is gaining in numbers and equipment, and is in hearty accord with the efforts of the mission in pressing self-support and in reaching out to new fields.

The station of Shao-wu is still undermanned, and calls urgently for an additional family to take the place left vacant by Mr. Hinman's withdrawal to enter on the duties of National Secretary of the Christian Endeavor Union of China. This field is large and populous, unusually ready to welcome the Christian teacher, and well adapted to the development of an earnest and self-sustaining work. Dr. Walker, who has been in this field nearly thirty years, and has been the touring missionary all that time, is no longer able to do this work, and the field is without anyone to visit its outstations and extend the work. Would that a new family were now on its way to this needy, promising field at this very time!

SHANSI

At last it is permitted to report two new families under appointment to this mission, to begin to take the places made vacant by the unchecked fury of the infamous Yu Hsien three years ago. May others soon be found to help in rebuilding those ruined stations, and in gathering those scattered and shepherdless people. Dr. Atwood, from Pao-ting-fu, has looked faithfully after the little bands of Christians left on each station, and has given them assurance of help and the speedy resumption of missionary residence and work among them. The memory of the missionaries who fell at their posts is cherished in many hearts, and makes the renewal of Christian work far easier and more full of promise. The past year, indeed, is not without fruit in this work. It is not a day too soon for the vacant places to be filled, the voice of the gospel silenced in blood to be heard again, and the evangelization of Shansi to be resumed in earnest and with a worthy force.

NORTH CHINA

The record of last year, in rebuilding, rallying the scattered people, opening the outstations, entering new centers, has been vigorously maintained at every station and not without precious and substantial fruit. Tung-cho, Peking, and Pao-ting-fu are practically rebuilt and the work thoroughly in hand. Tientsin, Pang-Chuang, Lin Ching, and Kalgan report the thorough visitation of the outstations, the rallying of the church, the purifying of the rolls, and the resumption of school and church work in a good degree. Sad evidence is found of the demoralization which accompanied and followed the persecutions of three years since; at the same time cheering testimony is given of individual fidelity and heroic endurance in the midst of storm and loss and death. Gradually but steadily the remnants are collected, the wastes repaired, the fallen reclaimed, and the Christian church reëstablished on the old foundations with promise of new power. Gordon Theological Seminary, North China College, and the Bridgman School for girls have nearly regained their former numbers, and are addressing themselves with energy to the great task of raising up well-trained Christian leaders for church and school and home. The hospitals are again thronged, and are contributing afresh their powerful aid to the evangelizing forces of the mission. A Union Medical School has been opened at Peking with the support of the London Mission, the Presbyterian Mission, and the North China Mission. A like union between this mission and the Presbyterian Mission in the higher schools for girls has been agreed upon and will soon go into operation.

A careful review of the whole field of this mission produces the impression of a great and varied work, a wisely selected though scanty force, located at the very centers of power, unhindered by the government, welcomed by great numbers of the people, and confronted by a magnificent opportunity. If ever the voice of providence summoned a Christian people to pour in their men and their money without stint, as if to win a grand and decisive victory, that voice now speaks to the churches of America, as China and her people are held in view, as in trumpet tone: "Go up and possess the land, as the Lord God hath said unto thee." May our ears not be dull, nor our hearts weak, before the glorious task!

CONCLUSION

Another year has run its course and the story of its deeds is here compactly told. In twenty mission fields that belt the globe and include 75,000,000 souls, at 101 strategic centers and 1,196 connecting outposts, 544 missionaries and 3,919 native laborers are preaching the gospel in twenty-seven different languages and pressing the work with power in many lines. Five hundred and thirty-five churches with 59,585 members have received 5,902 new members, the equivalent of a new church with 113 members every Sunday in the year, and more than seventy thousand pupils gather weekly in the Sunday schools. Fourteen colleges with 2,184 students, 114 high and boarding schools with 8,183 students, fourteen theological schools with 166 students, and 1,241 schools accommodating 51,140 pupils, represent the educational work of these missions. Many hospitals and dispensaries minister physical relief to more than three hundred thousand patients, to all of whom religious instruction is given; and a great volume of Christian literature from mission presses is sending healing and help through all the Christian communities in these widespread fields. Gifts from native sources for Christian objects amount to $176,439, one-third the total amount appropriated by the Board for these missions. Obstacles arise here and there; temporary checks are met; the laborers are few and resources too small; but the strength of opposition wanes, the light deepens year by year, the tide of Christian life and service steadily rises, and the night of toil is merging in the morn of victory.

GENERAL SUMMARY, 1902–1903

Missions

Number of Missions	20
Number of Stations	101
Number of Outstations	1,293
Places for stated preaching	1,668

Laborers Employed

Number of ordained Missionaries (12 being Physicians)	169
Number of Male Physicians not ordained (besides 12 women)	16
Number of other Male Assistants	6
Number of Women (12 of them Physicians) (wives 170, unmarried 183)	353
Whole number of Laborers sent from this country	544
Number of Native Pastors	275
Number of Native Preachers and Catechists	591
Number of Native School Teachers	2,112
Bible-Women	260
Number of other Native Laborers	681
Total of Native Laborers	3,919
Total of American and Native Laborers	4,463

The Churches

Number of Churches	535
Number of Church Members	59,585
Added during the year	5,902
Whole number from the first, as nearly as can be learned	169,169
Number in Sunday Schools	70,243

Educational Department

Number of Theological Seminaries and Station Classes	14
Students for the Ministry	166
Students in Collegiate Training	1,749
Boarding and High Schools	114
Number of Pupils in these Schools	8,183
Number of Common Schools	1,241
Number of Pupils in Common Schools	51,140
Whole number under instruction	66,247
Native Contributions, so far as reported	$176,439

THE GROWING VICTORY

BY REV. JUDSON SMITH, D.D., SECRETARY

[*A Paper from the Prudential Committee, presented at the Annual Meeting of the American Board at Manchester, N. H., October 14, 1903*]

It is a characteristic of Christianity to attempt the seemingly impossible, and gloriously to achieve what it attempts. The scope and the explanation of this striking fact are found in the circumstances and words of the great commission. The crucified and risen Lord ere he ascended into heaven spoke his final message to his disciples: "All power is given unto me in heaven and in earth. Go ye, therefore, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, and teaching them to observe whatsoever things I have commanded you. And lo, I am with you always even unto the end of the world." This is the program of the church to the end of time, not self-prescribed but appointed by the Lord. Divine power forever resides in the church and gives it assurance of victory. In the line of this movement omniscience leads and omnipotence reënforces the church, and nothing is impossible. Men are not infallible; men are not invincible; but the deeper forces that work in this movement are not of man, but flow from the heart and throne of God.

All Christian history is one varied and voluminous illustration of the fact with which we set out — the achievement of what beforehand seemed impossible. For the sake of vividness we note a few of the more salient instances:

I. The first great problem which confronted the church was the conversion of the Roman empire. When our Lord was born in Bethlehem of Judea, the Roman empire stood at the summit of its grandeur and power. The heir of the ancient classical world, the learning and art and civilization of all the former ages were gathered into its possession. The career of conquest which had extended the sway of the city of Romulus over all adjacent lands and peoples, the most striking the world has ever seen, had run its full course, and the world was subject to Rome. The ambitions of statesmen, the dreams of poets, the largest visions of seers and oracles had been realized. Dominion, wealth, power, numbers, culture, prestige — these all were with Rome, and Cæsar's throne stood glorious and impregnable. It was into this world that our Lord sent forth the twelve, and this was the first of the nations which they were to disciple. Insignificant in numbers, without wealth, or powerful friends, or name, or learning, or power, living in a remote corner of the empire, identified with a despised race and religion — for these men to undertake the Christianization of the Roman world was surely attempting the impossible. The question might be raised, "Was their Master's summons the sublimity of courage and divine foresight, or was it the folly of an enthusiast?"

We know the course of events. The few score whom our Lord left in Jerusalem become five thousand in a day, are scattered abroad only to multiply their numbers, presently are found in every province and city of the empire; they are in the Roman armies, and even in the imperial household at Rome. At first they are too few and obscure to attract observation, and when they become known they are treated for a time with scorn and ridicule. But as they still increase, and their true character and faith become better known, the fagot and the sword take the place of wit and logic; and as they refuse to disappear or diminish, the arm of force is fully drawn and blood flows freely from east to west, and the pagan faith,

wielding the full power of the invincible empire, pits itself against the Christian faith in a life and death struggle not sought by the Christians, but also not to be evaded. Men and women, young and old, laymen and clergy, presbyters and bishops, by the score, by the hundred, they went to their death as Christian martyrs, with a heroism that outrivaled the greatest deeds of Roman valor, till the sword was dulled, till the very lions fainted, and the enginery of destruction failed. And in the end the pagan faith of the ancient world lay prostrate and breathless; the Christian faith stood above undismayed, elate, triumphant. The Roman world had become Christian and the impossible had been accomplished. This was the first achievement of our faith, the most signal, perhaps the most complete success which the gospel has ever won. We are not likely to overestimate its significance. It is a presage of the final and universal triumph of our faith to which all prophecy looks forward, toward which all the ages struggle, and all Christian hearts aspire. It was not the *end* of Christian history, but only the beginning. The church was not immaculate; its knowledge was imperfect; much was yet to be gained in the compass and depth and purity of the Christian life. But despite all discounts and all imperfections it was a splendid and glorious achievement, a proof that the gospel is from God and that at length it shall win the world.

II. Equally significant, though wholly unlike this in its main features, was the second great problem that greeted the church — namely, the Christianization of the tribes that overthrew the Western empire. Here were peoples, rude and uncivilized, but fresh and vigorous, with no deep-seated faith, no strongly centralized rule, no wealth, no great history — the elements of great states rather than the heirs of a great civilization. Some of them had lived on the borders of Rome and felt its majesty; some knew it only by distant report; but all soon came under the spell of the great name that had filled the world so long. Christianity belonged to the empire, was the only organization that survived its fall, and in the churches and bishops, the monasteries and monks, was naturally a center of order in times of confusion and violence, a source of counsel and reverence and stable organization. The religion of the invaders, slight in its elements, loosened in its hold by migration from their original seats, easily gave way to the older faith; and presently Christianity arose afresh as the leader, inspirer, and molding power in all the life of the new peoples, and became the tutor of the nations of Europe. This was a new office for the church to assume; these were unwonted materials for it to work upon. And the issue, to the eye of human reason and forecast, must have seemed incalculable and uncertain. The seemingly impossible once more was attempted, with only divine providence as a guide.

Here, also, the course of events is familiar. Slowly these new peoples yield to the charm of the Roman faith and worship, and their life comes under its sway. Manners soften, sentiments refine, culture appears, and in the rich soil of rude but plastic and ingenuous peoples the nobler virtues and graces take root, and a slow but most fascinating and glorious growth begins. One by one these tribes — Goths, Lombards, Franks, Germans, English, Scandinavian, Slavonian — now settled in place and consolidating into national life, become truly, imperfectly, but permanently Christian, and are united into one great Christian confederation by their common debt and obedience to Rome. The Middle Ages, often called the Dark Ages, are dark in some ways, often marked by violence and bloodshed, imperfect in knowledge and attainment; but it is an imperfect view that does not find in them also great virtues, splendid purposes, the thoughts and desires and worship that greaten heart and life, deeds that shine with a heavenly radiance, and a movement that steadily

rises in range and leads to glorious ends. The days of Alfred, of Charlemagne, of Bernard, of the Crusades, the Cathedrals, the Universities — these are days of glory and of hope, even if clouds and storms at times sweep across the sky, and the goal shines like the evening star on the far horizon line. Christian Europe, the mother of us all, is the proof that in this second great problem of our faith the seemingly impossible was gloriously achieved and the sufficiency of the gospel for all its work was demonstrated anew.

III. A third illustration of the truth we consider is afforded by the great Reformation of the sixteenth century. Europe, with the exception of Russia, grew into one ecclesiastical organization, firmly knit together and presided over by the bishop of Rome. The development was natural; out of a primacy of leadership in suffering and service had grown a primacy of privilege and power and absolute authority. This power was too great for human nature to wield without abuse; the temptations to tyranny and selfishness became overwhelming; the freer spirit in the church at large, and in the advancing nations, found itself checked and fettered, and the cry at length arose and deepened and became imperative for a reform of the church in head and members. Doctrine and government and life were corrupted, and the evil was widely felt; but so intimately was it joined to the very framework of society and the idea of the mediæval church that the remedy, even if clearly discerned, was extremely difficult to apply. Reform must come or the church will fail and the gospel perish in the earth. A few high-minded bishops attempted reform, but in vain. The universities called for it, but could not effect it. Councils were summoned, with the aid of princes and the emperor, and toiled upon the problem, but without success. And as the fact of disorder and the necessity of reform deepened, the sense of the difficulties in the way of effecting it grew more intense, and a profound unrest fell on the minds and hearts of all the more elevated men of all orders throughout the European world. Here, once more, on quite a new arena, and in quite a new order of facts, Christianity must attempt the seemingly impossible.

The story that tells how this new problem was solved is familiar to us all, and full of glorious meaning. A German monk of peasant origin comes step by step into a personal experience of the great central facts of the gospel, and into a simple life of faith in Jesus Christ as the divine redeemer of men, and into a rock-like assurance of the truth and authority of the Holy Scriptures which bring these facts to view. He is full of joy and hope; he deems himself in absolute harmony with the church and its authorities, and he fills his professorship in theology at Wittenberg with abundant and varied teachings drawn from Scripture and verified by experience. The abuses of the times in the sale of indulgences come to his knowledge, and he assails them as an enemy of the truth, and presently learns with astonishment that they are justified and defended by papal authority. And little by little, as his vision grows more acute, he finds himself opposed to the doctrines and practices of the church, and is compelled by conscience to cry out and to "open his mouth wider and wider," till at Wittenberg he challenges the authority of the church, and at Worms, in 1521, breaks with pope and emperor, and sounds the call for reform so as to be heard in every land in Europe. Souls like his own are drawn to him; his courage wins new adherents; the nations awake and other leaders appear; the triple crown is toppled; the papacy is divided; and the reform that seemed impossible is achieved.

IV. In the modern age of missions, as must be obvious to all, we have in hand a problem in all main features like those we have been considering. The

great issue is still in the future, but the movement has begun. That the attempt seems audacious even to the degree of impossibility will be plain in a brief review, and that the outcome will be a glorious success the story of the epochs we have surveyed makes probable even to full certainty. Certainly until the obstacles are greater than any we yet know or than have been met in former days, no delays, no disasters, no seeming defeats can warrant despair or even justify a doubt of the issue.

It was not a day of aggressive Christian life in Great Britain when William Carey surveyed the heathen world and pleaded its claims on Christian hearts and gave himself to the conversion of India after he had drawn his own church into the enterprise. Neither was it a day of abounding religious zeal in America when Judson and his comrades devoted themselves to foreign missions and called the American Board into existence. We remember the slighting words of one in England concerning the "consecrated cobbler," and of another who spoke of the missionary attempt as "the dream of one who dreams that he dreams." We cannot forget how few in our own churches believed in the new step, how fewer still were those who practically supported it, what a mere handful were they who were personally committed to the service. That Carey should seek the conversion of India, that Mills and Judson and Newell should devote themselves to the task of winning the heathen world to Christian faith, considering the greatness of that task and the meagerness of this force, is it great wonder that so many pronounced it foolish, unreasonable, even impossible? As we dwell on the situation we find it much like those which existed in the early centuries, in the mediæval church, in the times of the great Reformation. The divine summons to great deeds in the progress of Christ's kingdom have never come when to human judgment the church was ready and eager for the effort, but rather when the "fullness of the times" in God's sight had come. Our land was new when this movement began, the problems of its internal development prodigious, the churches few, their resources small, every Christian effort and force was needed at home. But the hour struck, and some brave souls heeded the call, and the effort itself strengthened the churches and girded them with new power for tasks at home as well as for those abroad. What seemed to be of doubtful prudence, or even folly, proved to be divine wisdom and foresight. It is not without interest and significance that the nations which first entered into this great work are today the leading powers of the world, with wealth and influence that are felt with uplifting power on every continent, in every land, among every people on the face of the earth. How much of the material wealth and moral power of England and America is due to the fact that at the critical hour these nations entered into the plans of God in this great work no man can measure.

Mark the course of events in the century that lies behind us, and note their meaning and the direction in which they move. Three years since, as the nineteenth century was nearing its end, the Protestant Christian world gathered by the representatives of the foreign missionary work of the age, in Carnegie Hall, in New York, to review the past and to forecast the future. To the Board was accorded a leading part in convening this Ecumenical Conference, and it is most pertinent for us to study its facts and conclusions. Note first the conference itself. It was held in America; it represented Protestant Christendom; nay, the *world* was there; every land which missions have visited — America, North and South, Europe, Asia, Africa, Oceanica — no such ecumenical gathering had the sun ever looked upon before. And they were gathered exclusively in the name and interest of foreign missions; it is doubtful whether any other object could have commanded such

attendance. The interest of the general public in the sessions of these eleven days was something grand and quite phenomenal. It grew as the days went by, as the discussions widened, and the sense of the greatness of the work considered became more clear. No political conclave could command such interest for eleven days. It was striking to note who they were that felt this interest. The members of the conference of course; the Christian people of the vicinity naturally; but also the body of active citizens and business men in the great city. It was not only reported at length in the daily press, but it became the theme of conversation as men gathered at hotels and in business houses, in the street cars and by the way. It was as if men were aware that the welfare of the world in its higher interests was being discussed among them, and the fate of the nations and of future ages hung upon the decision. Put all this in contrast with anything real, or even conceivable, a hundred years ago, and we have some measure of the prodigious gains the century had brought. This interest was abundantly justified. In this conference the story was rehearsed of labors as heroic, of victories as magnificent as any that Rome ever won or conceived; often told by the very men and women who had done the deeds. The sketch was given of personal transformations like that of Saul of Tarsus, in many lands, of the slow but steady advance toward Christian life and spirit of great peoples and mighty lands in every part of the world; of darkness and cruelty and superstition and wars on a wide scale giving way to light and peace, to faith and a celestial hope. It was a disclosure of the regeneration of the world in actual progress, including civilization and laws and order and measureless growth, to which men's eyes were drawn and their thoughts impelled. And it was well that business and politics, traffic and social life, should for a moment pause, attracted, chastened, thrilled and inspired.

The work itself which was under review revealed a sublime unity and power through all these mighty years. There was growth in experience, in knowledge of the world and of the peoples to be won, in the methods of work which are most effective. This belongs to everything human, and will to the end of time. But the problem was the same at the end of the century as it was at the beginning; the motives and great aims of the men who spoke at New York the same that animated Carey and Judson, nay, the same that led Paul and the other apostles to their wide travels and mighty work. These men were fulfilling the great commission — discipling the nations, invoking upon them the triune name, and setting them in the order and power of an endless life, under the leadership of the divine Redeemer, just as their predecessors had done since Christ ascended to the Father.

The progress of this great enterprise was as clear as the sun, and inspiring beyond the power of expression. We did not celebrate the final victory, but we beheld a march, as steady and victorious as that of Alexander, or Cæsar, not without checks and grave disasters, but resistless, and ever *on* and ON with the certainty of the glorious issue lighting every path, inspiring every heart, and rousing every virtue as with the trumpet call of heaven. A glance at the salient facts there brought to view must suffice to show how reasonable was the expectation of final victory that deepened as we sat together in those heavenly places in Christ Jesus.

For the half score foreign missionary societies in Protestant Christendom in 1800 we counted 249 societies exclusively devoted to this work, and two hundred more auxiliary thereto, representing substantially every Protestant denomination in the world. The missionary host, in place of the few score a century earlier, numbered 15,600, and by their side stood five times as many native laborers, working to the same end. The living communicants in mission churches were nearly a million

and a half and the adherents five millions, practically all of this the measure of growth in the century. The educational work of missions had a like happy growth and noble proportions, and assured us of the permanency of all other gains. Mark the ninety-three colleges and universities, with 35,000 students, and the 358 theological schools training nearly 12,000 picked men for the native ministry, nearly 85,000 young men and young women in high schools and boarding schools, and a total of above one million under instruction in all mission schools. When one recalls what these educated youth are and are accomplishing, these facts give assurance of rapid growth and splendid victory. And what shall we say of the medical arm of this work, with 1,100 hospitals and dispensaries and above 2,500,000 patients treated every year, all taught the gospel, some bearing the word of life to remote regions and awakening desire and hope in countless souls? Let the record in Bible translation speak for the literary work of Christian missions. A century since there were perhaps fifty different versions of the Bible; today they number more than 420, and this prodigious gain is one of the distinctive fruits of the missionary work. What has the Bible done for England and all English-speaking people from the days of Alfred and Egbert to this time? Rather *what has it not done?* And that very service the Bible is beginning to render to the hundreds of millions in India, China, Japan, Africa, and the islands of the sea. No words can express the value and meaning of this great fact. Had foreign missions done nothing else during these hundred years they would have abundantly repaid every dollar and every life that has gone into them. And yet this is but one of many glorious results already achieved.

Even this is but an imperfect measure. The rate of growth has been constantly accelerating; the last twenty years equal in gains all the eighty years that precede. The century has been marked by all the features of a pioneer work. The lands and the people have been for the first time visited and surveyed; the languages mastered; in many cases reduced to written forms for the first time; the Bible has been translated into more than 350 different tongues or dialects and school books prepared in the same; schools have been gathered, developed, classified, and made popular; churches have been organized, trained, and brought forward toward self-support and self-direction. This necessary, but slow and difficult preliminary task has hitherto absorbed a great part of the available force and energy; but it is now substantially done. An able and experienced missionary force is in place and at a point of unprecedented power and productiveness: a native force five times as numerous, well trained, and sympathetic and capable is ready to coöperate, in some places to take the leading part. The time has come for a swift, concerted, vigorous, and determined advance; and we may expect to see the product of the work doubling in seven years, soon in five years, and so on with increasing rapidity. As these facts come clearly to view, and their meaning grows plain, and their tendency is studied, confidence, courage, enthusiasm, rise to commanding strength. It is no wonder that ere the great conference closed the tone of feeling and speech became solemn and triumphant, as if we saw our Leader lifted up and drawing all men unto him. What matter if, ere the voice of that great assembly had died on the ear, the Chinese empress and her servants, the Boxers, turned upon the foreigners, made their appeal to force, set fire and the sword at work to destroy the native church and missions and everything that belonged to foreign nations! Did millions of property go up in flames, did nine score missionaries die a martyr's death, and 30,000 native Christians tread the selfsame path? This was only what the great assassin had wrought in Turkey five years

before; only what befell the Christian host at Uganda; of a piece with many a bloody scene which Christian history records. And it only reveals the wrath of man, which is made to praise the Master, and which evermore rages in vain. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." We may view them as the great Athanasius looked on similar troubles in his day, and say with him, "It is a little cloud; it will soon pass." Indeed, already God is reaping the harvests of this dread tillage in Turkey, in Africa, in China, as of old in Carthage and in Rome. They who counsel timid plans and long delays in our work because of these things forget the nature of the gospel and the path of struggle and glorious effort along which it is pressing its resistless way to eternal victory. Even patriotism pleads trumpet-tongued against the counsels of fear. When the war for the Union was ended and Lowell sang its mighty dead in the "Commemoration Ode," hear how he lifts the soul:

"Whither leads the path
To ampler fates that leads?
Not down through flowery meads,
To reap an aftermath
Of youth's vainglorious weeds;
But up the steep, amid the wrath
And shock of deadly hostile creeds,
Where the world's best hope and stay
By battle's flashes gropes a desperate way,
And every turf the fierce foot clings to bleeds."

The nation heard the song with exultation. Ours was the land redeemed at countless cost; ours were the heroes whom he sang. And is *faith* less confident and brave than patriotism?

It is no visionary aim which the church pursues; it is no needless labor to which she puts her hand; it is rather the

"One far-off divine event
To which the whole creation moves."

Civilization, which makes such rapid strides in our day, does not attempt this transformation of the spiritual life. Education says, "It is not in me." History and philosophy say, "We have heard the fame thereof with our ears." It is Christ alone who stands and says, "Come unto me, and I will give you rest." It is true that the church still wears her armor and maintains the long strife. The tremendous task, some may say the impossible task, to which Carey and Newell and Judson gave their young lives with speechless joy is not yet achieved. Vicksburg and Gettysburg and many a hard fought field must yet be traversed ere we reach our Appomattox and the victory is won. But the march is begun, successes have been already gained, the future is secure.

Ours is a kingdom great and strong. In its service there are burdens to bear, losses to encounter, delays to endure; but never defeat, and never despair. Dangers do not dismay; checks and disasters do not overwhelm; "the gates of hell shall not prevail against it." It has won in every great encounter; it will win everywhere and forever. It is the Eternal City, of which Horace vainly sung and the Romans dreamed, with which the Scriptures are filled and the Christian centuries resound, and on which the ages wait.

SUMMARY OF THE REPORT OF TREASURER OF THE A. B. C. F. M. FOR THE YEAR ENDING AUGUST 31, 1903

EXPENDITURES

Cost of Missions

Mission to West Central Africa	$21,067.87
Mission to East Central Africa	9,704.04
Zulu Mission	31,145.33
Mission to European Turkey	36,841.40
Mission to Western Turkey	86,532.19
Mission to Central Turkey	27,908.03
Mission to Eastern Turkey	42,373.78
Marathi Mission	84,414.17
Madura Mission	57,260.73
Ceylon Mission	13,929.88
Foochow Mission	38,364.08
South China Mission	7,181.73
North China Mission	40,592.64
Shansi Mission	3,698.04
Mission to Japan	97,846.85
Hawaiian Islands	1,015.57
Micronesian Mission	23,611.71
Mission to Mexico	21,178.72
Mission to Spain	15,268.78
Mission to Austria	10,912.21
Work in Philippine Islands	2,245 21
	$673,002.06

Cost of Agencies

Salaries of District and Field Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and other like expenses	$23,361.40

Cost of Publications

Missionary Herald (including salaries of Editor and Publishing Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.)	$11,191.18	
Less amount received from subscribers	$3,238.49	
and for advertisements	1,110.25	
From income of *Missionary Herald* Fund	93.47	4,451.21
		$6,739.97
All other publications	$4,696.06	
Less amount received from sales	63.95	4,632.11
		$11,372.08

Cost of Administration

Department of Correspondence	$16,353.52
Treasurer's Department	7,358.08
New York City	2,121.45
Miscellaneous items (including rent of "Missionary Rooms," furniture and repairs, electric light, postage, stationery, copying and printing, library, insurance of do., honorary members' certificates)	6,863.23
	$32,696.28
Balance on hand September 1, 1903	254.45
Total	$740,777.17

RECEIPTS

Balance at the credit of the Board August 31, 1902	$1,461.12
Donations, as acknowledged in the *Missionary Herald*	597,104.79
Legacies, as acknowledged in the *Missionary Herald*	122,049.03
Interest on General Permanent Fund	20,162.23
	$740,777.17

LETTERS FROM THE MISSIONS

Madura Mission

A SUNDAY MORNING'S WORK

In a letter written in August Rev. John S. Chandler gives a glimpse of a Sunday morning's work in connection with a heathen festival: —

"All along the way we met crowds of people coming in from the festivities of the previous day. Every one had some kind of a vessel, either brass or earthen, with water from the sacred spring. Many a child came with head shaven smooth, having gone with hair grown long and matted in pursuance of a vow, and having, in fulfillment of that vow, had the hair all shaved off in honor of the idol.

"Arrived at the village whither we went we found four groups of Christians awaiting our arrival: —

"*The Catechists and Teachers.* — The catechists of a neighboring station had also been with them at the temple, and together they had preached and sung and sold Christian literature.

"*The Bible-women of Madura Town.* — They and the young women under training for such work had all been sent out with their special tents, and had been active day and night in preaching and talking and singing. Their special purpose was to reach the women who went by in throngs, but as they stood by the roadside in front of their tent men as well as women stood and heard the gospel message.

"*The Christians of the Villages in that Region.* — Some lived there, others came from places as far away as five miles, all bringing little earthen mite boxes with their contributions for the Lord's work. One man is the only Christian man in his village, and has had to stand up for Christ under many an experience of petty persecution. Two little ones were brought for baptism; one had been brought by its mother three miles, and the name given it was 'John Mighty-strength.' That mother, after she was married, attended a normal school and secured a certificate of ability to teach, and is now conducting a successful primary school without any aid from outside.

"*The School Children.* — These were not all Christian children, but many were, and all were under Christian teachers, learning the Bible every day with their other lessons.

"After the regular church service in the tent the picture roll was used to interest the children while the mite boxes were broken and the contributions counted. Then the agents dispersed for further work in the festival, and we adjourned to a neighboring thatched shelter for breakfast. We found the thatch roof of dried cocoanut leaves cooler than the tent."

ALL NIGHT AT THE HOSPITAL

The reports that come from our Madura Hospital, which is under the care of Dr. Van Allen, are always full of good cheer, betokening good success. Dr. Van Allen writes: —

"A few evenings ago I went to the hospital, took the keys and lantern, and sent the night nurse home. I have spent a good many midnight hours in the hospital, but this was my first time to spend all night there. Taking care of one sick person who is desperately ill all night is bad enough, but a hospital full — no one knows anything about it who hasn't tried it. It was, after all, a great pleasure, one of the greatest pleasures of my life, this working while others were sleeping, to visit from bed to bed with the lantern in my hand, taking temperatures, administering a sleeping draught here and there, bending over this and that sleeping form, having a little talk with this or that patient, counting the

hours as they slowly passed. I almost felt as if I had lived a week that night.

"When morning had come and the night's experiences were over I felt like writing a book, and seriously (almost seriously) thought that I should. But I had forgotten to take notes. For this reason and for some other reasons I did not do it. But that morning I put up a notice in the compounding room that the pay of night nurses was increased.

"I want to tell you about an interesting case. About ten months ago a Zemindar (native prince) brought his wife to Madura for treatment. She had not walked for about four years. The trouble was rheumatic paralysis, a form of paralysis often amenable to treatment. It is a long, long story, how hard we tried to put her right, and she herself was faithful in every detail of treatment.

"Various aches and pains first of all began to disappear. I was delighted at this, because I felt certain that if a little would go all would go. For four years she had been carried wherever she went. Little by little she began to bear a little weight on her feet; then she began to walk with two canes, then with one cane, and finally without any.

"This has been the most gratifying case in some ways that I have ever had. Her husband came to Madura the other day to take her home, and gave a thank-offering of 1,800 rupees to the hospital.

"About a month ago I had the pleasure of relieving a young man of a painful affection by surgical operation. When he was quite well a member of the family called at the hospital and said: 'What ought we to do for the hospital? We have been talking about 300 rupees.' All my patients know that in the matter of money I am not very particular. In this case 300 rupees was a generous sum for what was really a trifling operation; but the family is rich, and, what is more pleasant, they are generous. I needed money rather urgently for the hospital just then, so I said, 'Do you think that anything more than that could be given?' He hesitated a moment, and then said pleasantly, and in a brisk manner that promised well, 'I will see about it.' Next day they brought a 'bag' of rupees (500). [About $166.]

"What endless pleasure in this work — how absorbing, how awfully, fearfully living! But I would like a man who does not think much of a missionary's life to have a month of it. He would never do anything else."

North China Mission

OPENING A NEW OUTSTATION

Rev. George D. Wilder, of Tungcho, has given up his summer to touring and evangelistic work, and his report of some phases of his work are worthy of record: —

"When I wrote last we were just planning a systematic campaign for the opening of a country station some nine miles east of here. We carried out our program to the letter, and found that the Lord had prepared the way for us marvelously. The long-continued drought had given the people leisure, and had made them serious-minded and ready to listen most attentively to the true doctrine of the God who gives rain. My former acquaintance with the place had not given me a good impression, for the anti-foreign general, Tung Fu Hsiang, had had a regiment of troops stationed there for two or three years before the Boxer uprising, in which he was a leader. By experience I had gotten the impression that the people of Yen Chiao were to be avoided. I was pleasantly surprised, therefore, to find the people most cordial this summer, and to learn, in fact, that that region has a reputation for hospitality and good conduct generally.

"Yen Chiao is a market town with one main street about three-fourths of

a mile long, lined with shops, distilleries, oil factories, etc., and two or three back streets parallel to it, with perhaps 1,500 families. Its business is thriving since the war, as many shopkeepers, burned out and persecuted by the foreign garrison here in Tung-cho for a year after the city was taken, have moved to Yen Chiao to begin over again. Twelve days in every month there are fairs on the street for the sale of all sorts of country produce and wares. These fairs come regularly on the first, fourth, sixth, and ninth of each ten days. They divide the month into three periods of ten days for convenience of reference much as we use the days of the week. The farmers come to these fairs from the countryside for seven or eight miles around, as the fair is an unusually large one. The ordinary market town draws in the people for only three or four miles around usually. So Yen Chiao is a strategic point to occupy for Christ. We had never been led to work here before, mainly because we had never had a convert or any special call, though we had an outstation thirty miles or more beyond.

"The day after mission meeting ended I went with our good preacher, Mr. Literary Forest, to fix the bargain for renting a chapel on the main street where it broadens out into the animal market and where there are fine trees under which the loafers gather to gossip and drink tea. It is the best location in the town for a street chapel, and there are rooms for station class and boys' school and preacher's family. The rent is $58 a year. The landlord, most fortunately for us, is a very intelligent, literary, and military graduate, well off, and the leader in the town.

"Our ex-gambler street-chapel preacher, Liu (lew), is well known at Yen Chiao as it used to be one of his fields of operation, so I took him down, and we spent three days in making calls on our neighbors. It is the rule of Chinese etiquette that the new comer shall call first. We chose 'white days' (days without any market), when the shopmen would not be busy, and called at over seventy shops. In some of these there were over twenty clerks, and we were often invited to sit inside and drink tea, and so in many a shop we talked about Christ and the church for a half hour or more to a good audience. Often the front of the shop outside the counter would fill up with men from the street quietly listening. We left my card and a tract or two at each shop, for it was an excellent opportunity to correct their mistaken notions of our purpose in renting a place on their street.

"Each morning until ten o'clock we spent quietly in our inn occupied with breakfast, prayers, and study, and assigning of the day's work. Mr. Liu stayed to watch the workmen and to talk with the numerous visitors every day. On market days three or four others would stay with him to preach and sell Bibles on the street to the throngs of people. We easily found shade trees or temple steps at the outskirts of the business stands, and for hours would have crowds extending as far as the voice would reach. The rest of the band would separate into twos, and spend the day in two or three villages — that is, each pair could visit two or three villages. We made a map of the field, and visited every village within four miles.

"There were several places where the people were ready and glad to acknowledge their disbelief in the idols, and to ask eagerly how to worship the true God. It was most touching sometimes to see the tears come into an old man's eyes when he seemed to realize for the first time that God does not like the worship due him paid to other gods and only wants our hearts. The thought that he is loving and glad to have us talk to him in prayer, and tell him when we want rain, etc., moved many a heart. We often asked if they had prayed for rain, or ever thanked God for rain in

other years. I do not remember a single affirmative answer to either question, excepting an occasional reference to a custom sometimes observed of having a theater after the harvest as an expression of gratitude by the community in general. The common answer to the first question was, 'The emperor cannot pray the rain down; how could we?'

"We had blanks for each couple to carry, and after leaving a village we recorded the name, distance, and direction from Yen Chiao, number of families, names of leading men, or of those who had showed special interest or bought books, number of those who listened, names of the preachers, and date of visit.

"The blanks filled out show that we visited fifty-three villages containing some five thousand families, and that the audiences on the village streets numbered 1,600 souls, besides children, and probably a great many women, too. The main result is that the people throughout that section know that we have opened a chapel, and most of them know what it is for and will take an interest in accepting our invitation to them to come in when business is done, rest their legs, drink some tea, and visit a while before the walk home.

"After the campaign was over and the chapel was nearly ready to open, the gentry of the place sent a deputation to say that as we had shown our knowledge of Chinese customs, and had made our calls, they wanted to give us a housewarming in Chinese style. But we could not set any day for opening the chapel, as crowds came and sat on the floor to listen before we had any benches or furniture. When we were finally equipped and ready to open, we had, as a matter of fact, been open and working already for some days. So we carried out our original intention of inviting the leading men to a social. They would not come empty-handed, and asked us to give them time to prepare the customary laudatory tablet. On the appointed day sixty of the head men and shopkeepers marched to the chapel with a brass band, a train of ragged or naked urchins carrying banners, and a gorgeous sedan chair bearing in state a fine, gilt-lettered tablet to hang over the platform as a permanent ornament. The inscription of praise is, 'To the Source and Possessor of all.' Our band of campaigners and a few others went down to entertain the guests. We gave them the unheard-of novelties of ice cream and foreign cake, with tea and Chinese lemonade iced. I spoke on how Christianity came from Palestine to Yen Chiao, Liu spoke on what it ought to do for the town, and Literary Forest on what it can do for the individual. It was a really social time, with true friendly atmosphere. One of the villages sent us a full set of teapots, cups, etc., which are a constant necessity in a chapel."

Japan Mission

IMPERATIVE NEEDS

A VALUABLE addition to the story of our missionary work in Japan is contained in extracts from a letter written under instructions of the mission and signed by two of its representative members, Messrs. Gulick and Allchin: —

"The limit of the appropriation for the past five or six years has been wholly inadequate to supply the ordinary wants of the various stations. To confine us to this sum, fixed upon when our work was at its lowest ebb, while the work is expanding on every hand and the opportunities for preaching are increasing everywhere, must result in serious loss to the churches. We are now entering on a new and rising tide of interest in things religious among the intelligent classes of Japan, and it is exceedingly important

that we have the funds necessary to meet the increasing needs of opening doors.

"If a larger sum cannot be granted our field of action must become restricted, and eventually the needs of some stations must be met by the closing of others. Such a course would not only retard the growth of God's kingdom, but the prestige and influence of our mission would suffer, besides bringing disheartenment to those churches and preachers hitherto associated with us.

"The success of the theological department is one of the causes of our trouble, because the expenses of the school are drawn from the appropriation. The more money we use in the school the less we have left for the employment of the young men when they graduate, and for the general evangelistic work. The difficulties experienced in the darkest years of the Doshisha are passing away, and men are beginning to graduate from the theological school. These are likely to increase in quantity and quality as the years pass.

"But what is the use of our spending money on the training of these men if we cannot offer them work when they graduate? We could wish that our aided churches would grow into independence as fast as theological students graduate. But this can hardly be the case. The Kumi-ai self-supporting churches are increasing at a much greater rate than in any other denomination. The number of preachers, therefore, who are to look to the mission for financial aid in the immediate future is sure to increase.

"Some of our stations in the past few years have been able to maintain their work on the old basis simply because there have been one or two vacant pastorates within their districts. But these vacancies are being filled now.

"For several years the mission has not sanctioned the starting of new work because of the lack of funds. This restriction is becoming more and more intolerable as these opportunities multiply. It is needless to say that no new *station* is contemplated, but it is of the highest importance that we be able to tour, to hold special meetings where special openings occur, and also be able occasionally to open new preaching places which in a few years promise to grow into important Christian centers.

"The independent churches and preachers were never more ready than they are today to coöperate with the mission in any kind of work, while straining every nerve to sustain themselves, and at the same time urging constantly their sister churches to do the same.

"Not less than $2,000 more is necessary in order to maintain work already in hand with the same degree of efficiency, though a larger sum could be most wisely used. The newer work, however, must wait until the increase of funds is sufficient to warrant its commencement.

"The second matter about which we write is upon the importance of sending to Japan a preacher 'who shall give his whole time to Japan for a period of not less than six months, visiting all the stations of the mission and carrying on special evangelistic work in such stations.'"

Zulu Mission

TRAINING FOR THE MINISTRY

A BRIEF record of the theological school of the Zulu Mission will worthily call the attention of the friends of missions to what is deemed a fundamental work, namely, training an educated native ministry: —

"In 1853 a class of young men and boys, gathered from different stations, was formed and taught, first at one sta-

tion, then at another, particularly in Scripture truth, for several years.

"In 1857 the class disbanded. The first pastors of the Inanda, Imfume, and Itafamasi churches, Rev. James Dube, Msingapansi, and Rev. Benjamin Hawes, respectively, were members of this original peripatetic class.

"When, in 1865, the training school at Amanzimtote was permanently established, with Mr. Ireland as principal, a class comprising two or three married men joined the school for the purpose of Bible study. Mr. Ireland first taught them; then, in 1870, Mr. Pixley was placed at Amanzimtote with this class as his special charge. In 1873 Mr. Stone succeeded Mr. Pixley, and in 1875 Mr. Robbins followed Mr. Stone. The class under Mr. Robbins' management became known as the Adams Theological School. Mr. Kilbon was associated with him in 1881, and after Mr. Robbins' death, in 1886, was in charge, with only native helpers, until joined by Mr. Ransom in 1892, who in 1897 was transferred to Ifafa to superintend south coast work beyond the Umkomaazi, and Mr. Bunker assisted in the theological school, with some help also from Mr. Dorward.

"Natives have from time to time helped in secular lines, such as reading, writing, arithmetic, etc., especially Mvakwendhlu Sivetye (now pastor at Esidumbini), who was in the school as student and teacher for seven and one-half years.

"The school was originally open, apparently, to all men who were anxious to pursue a course of Bible study without much restriction on account of a lack of intellectual training. It was felt that much good and no harm would come from infusing Bible truth into any receptive heart.

"Gradually more discrimination has been used and the standard of admission has been raised. Now they must be members of some church, total abstainers from beer and snuff, familiar with the general make-up of the Bible, able to read and write in their own language, accredited generally by their respective missionary or pastor.

"The standard should continue to be raised and the effort be made to have only picked men in the class. Character must ever be the supreme test; at the same time we want the class candidates better trained intellectually. For a number of years this has been talked of, and efforts have been made to induce a larger attendance of better trained men. The feeling is that the theological school should keep abreast of the times in providing well-instructed, well-balanced, spiritual leaders, able to deal with the ever advancing phases of spiritual truth and spiritual error.

"Of our 54 graduates, 9 have been ordained over churches of the Zulu Mission, 8 of whom are still pastors of the same; 2 are to be ordained or have been ordained the present year by Colonial Congregationalists and Presbyterians respectively over native congregations; 11 have settled charges as resident preachers; 9 are lay helpers; 5 are missionary assistants in connection with the East Central African Mission; 2 are leaders in the Zulu Congregational church, a body dissenting from us; 5 have removed from us and are more or less unknown; 5 have proved more or less unworthy and are disfellowshiped accordingly; 5 are supposed or known to have died; 1 of this year's graduates awaits employment. Many others have been taught for a longer or shorter period without graduating.

"The imperative needs of the theological school are: —

"1. A permanent increase of the teaching staff.

"2. Enlargement of class room accommodations.

"3. Proper grading of the students into divisions and classes.

"4. Jubilee Hall must become a distinct feeder to the theological school. As conditions now are this ideal relationship between the two institutions will not exist for some time to come. The aim, however, should ever be kept in clear view."

Western Turkey Mission

A NEW BUILDING

WE always receive a note of good cheer from Dr. Chambers, of Bardezag, and this notice of the new building is no exception: —

"We are just putting the finishing touches on a fine and commodious new orphanage building. We took down the old cocoonery, consecrated by many years of Miss Farnham's faithful labors among her girls in it, and afterwards used to house the waifs that escaped massacre at Hasskeuy and elsewhere. The dear old building had become almost unmanageable in its tottering age, so, as gently as could be, we wrenched its timbers apart. 'While we mused, the fire burned,' and there has arisen before our eyes what six months ago we could not have believed in — a large, sightly structure. It is seventy-two by forty feet, and is three stories high, with an attic for drying clothes. The cost has been 500 liras, most of which has been generously contributed by friends of the orphans in Switzerland, England, Scotland, and here. The remainder is being provided for in such a way as not to trouble us in the future. When ground was broken, and again when the foundations were completed, the priests of the National Church came to perform the ceremony of blessing, on the latter occasion two lambs being slain for the workmen to feast upon. The villagers of Bardezag have contributed about fifty dollars to help the work forward; another village has sent us a similar sum; others are contributing according to their means or interest. Nearly all the contributions are in kind, chiefly handfuls of cocoons. Several orphanage boys are working like heroes, earning six piasters a day, and regularly bringing their earnings to me as a contribution to the funds of the dear old home they have loved so well and are now leaving as honored graduates. The builder says they are the best workers of their grade he has, and wished to give them higher wages than he gave to others. Theirs is a work of love. God bless them and their little brothers, too, who remain to swell with pride and importance while they pace up and down the corridors of their new home! Not a whisper of objection was made by the authorities, and the work has gone on to completion without interference.

"Miss Newnham, the English lady in charge of the orphanage, has not only contributed generously herself, but also is now in England keeping up the interest of friends in this work of rescue and education."

Eastern Turkey Mission

CRAMPED ON EVERY SIDE

THE veteran missionary of Mardin, Rev. A. N. Andrus, writes from the fullness of intense needs in his station. Please read and give heed: —

"Our work is cramped on every side, small as it is! We are cramped for missionaries, cramped for funds, and cramped for space in which to properly conduct the work we have in hand. For over twenty years the government has pigeonholed the application of the brethren here for a firman to build a church. Our path is beset with the thorns and thistles of trials and vexations by our own and the other communities, with the bowlders of opposition by the government, and with ten years of continued retrenchment by our supporters [*sic*] at home. About this time two years ago, in response to encouragement from Boston, our lamented Brother Dewey presented to you the opportunities for enlargement of the work of this station, and with that encouragement the work of 1902 was carried on until, without

any intention on our part, but through overfaith in the Board's constituency, we found ourselves at the close of the year some £T.90 in debt. This year we cut down all we could with the least jeopardy to the work, but still we have found it impossible to carry it on longer under these so long reduced appropriations. Last Saturday we had a special meeting of the coöperation committee and presented the situation. At this special meeting, after a serious discussion of the situation as presented by Dr. Thom, the station treasurer, two alternatives for meeting the case were proposed, as follows: (1) To apply the contribution of the helpers from their salaries toward liquidating the debt of 1902, and in order to close 1903 without additional indebtedness close *all* the male schools in the field the rest of the year, except, of course, those whose teachers drew their entire salary from the people. (2) To let the debt of 1902 stand as reported to the mission treasurer, in the hope that Boston would take care of that, turn the contribution of the helpers to the support of the work as it is to the close of the year, and so obviate the dismissal of teachers, the closing of schools, and the infliction, by our own hands, of a staggering blow to a work already demoralized by such long continued retrenchment, and the moral effect of which would be very disastrous. The contribution by the helpers (think of it; a *fifth* of their salary for six months!) to save the situation, together with contributions by the missionaries and some undesignated funds, would enable us to close the year with a debt of only £T.7½. It was *unanimously* decided to adopt the *second* alternative and keep the schools running. Our helpers cannot continue to give a fifth of their already small salaries, and the missionaries are squeezed in more ways than one to help this thing, to brace up that thing, to give a start to a third thing, and to help the poor, who are indeed *always* with us, so that they ought not to be expected to be called on to aid in piecing out too small appropriations."

ITEMS FROM THE MISSIONS

Turkey

Training School for Teachers. "We hope to undertake a new branch of work in connection with our school this coming year. We are thinking of starting a primary school, which shall be used as a place of training for our senior girls looking toward a normal course. We feel that this is a needed thing in our girls' training, as so many of them become teachers; and as the Protestant Armenian school in Talas is to be closed, this seems a good time to undertake this new work."

Euphrates College, Female Departments. "It is our aim to constantly raise the standard of the school and we are succeeding. When I realize that between seven and eight years ago our school was in ruins, and when I see the fine, new buildings and the better, higher quality of the work done, I feel like saying, 'What hath God wrought!' Our schools have been crowded. We have been only two years in this building, and I have been obliged to have new desks made for the college and preparatory school, as there were not enough. Our pupils have numbered 577, of whom forty-seven were in the college proper, and 102 little boys in the primary and kindergarten departments. Many girls have come to us from other cities. Several have come from the Central Turkey Mission for the sake of the Armenian."

The Work of a Home Missionary Society. "The arrangement by which the Home Missionary Society is to continue another year is as follows: the native churches, in addition to the 100 liras spent for work July, 1902 — July, 1903, have raised another hundred liras to be spent this year, and they have undertaken to raise a third hundred (*i.e.*, $440) before next July, to be expended the following year. You will understand that the money must actually be on hand at the beginning of the year (July) during which it is to be spent. This year we have from the Board for native agency in round numbers 300 liras; we missionaries have added this year 100 liras more (Aintab, 50 liras; Marash, 20; Adana and Hadjin, 30). These sums, with the 100 liras contributed by the native churches, make £T. 500, which is the minimum income agreed on for the Home Missionary Society."

For the Industrial Department at Oorfa. "We have felt the need of a Christian business man from the United States to open the various industrial departments connected with the orphanage for boys. These boys average about sixty in number, ranging in age from seven to sixteen. They have weaving of olaja (gingham), cabinet work, iron work, and shoe and yemene making (the latter, soft leather work). Carving of soft stone and wood is also done by the little ones. The two ladies have more than their time well allows for in attending to other interests. We have the best native instructors that can be obtained, but more breadth of experience is required, and careful oversight by one who can examine the work of our markets with a greater degree of freedom than is allowed here. An excellent opportunity is here afforded for helping to form manly Christian character." — *Miss Shattuck.*

China

Inspiration and Hope. "Could all the readers of the *Herald* but catch the spirit of joy which inspired Dr. I. J. Atwood, of our Shansi Mission, on learning that reënforcements were already appointed to that mission, they would, with new purpose and determination, unite to make it possible to send even larger reënforcements to that most needy field. He had passed through a season of discouragement when the letter telling of reënforcements reached him. No wonder that he exclaimed, 'What appeared at first a "juniper tree" has turned out to be a "Jehovah-jireh."' He gives assurance of a sincere welcome and a wide opportunity waiting the new missionaries, and adds, 'Words fail to express our solemn gladness for this glorious outcome.'"

Africa

Removal of the Medical Department. The Zulu Mission at its late annual meeting voted unanimously to remove the medical department from Adams to Durban as soon as the means are forthcoming. Dr. J. B. McCord is in charge of this work, which is growing in influence. He fears that it may be some time before the removal can be made, as $2,000 will be necessary for a dispensary, and this is considerably in excess of the amount at present in the treasury of the medical department.

DEPARTMENT FOR YOUNG PEOPLE

Important Notes

MANY letters received from young people give evidence of a strong purpose to stand for a higher degree of missionary intelligence, better organization for missionary committee work, and greater devotion to missions through personal sacrifice and prayer, than in the past. Knowledge precedes interest, and interest sacrifice. The church that knows about missions is the church that supports missions.

The sale of "Princely Men in the Heavenly Kingdom," the text-book being used among young people's societies of all denominations for mission study classes, has already passed the eleven thousand mark. It should be the purpose of every Congregational Society of Christian Endeavor and many similar religious organizations of young men and young women to do something this winter to promote such study either in groups or privately. The helps promised to leaders and missionary committees will be available at whatever time the class may be started.

The supplementary chapter of the mission study text-book will be published as a pamphlet separate from the main book, and mailed in the same quantity to all who have secured books in ample time for use.

In order that all the societies may know what are the successful methods of missionary activity and the results of their use, the Department for Young People asks that letters be written to the editor in charge describing those features worthy of publication. Thus a department of "Notes from the Societies" could be furnished by missionary chairmen and others to all readers of the *Missionary Herald.*

Attention is called to two articles printed elsewhere in this issue, one describing the movement to secure a Christmas special offering to Congregational missions, and the other by a pastor who, during a few weeks of last year, converted the Christian Endeavor meeting into a mission study class.

The helps for the November missionary meeting will deal with the Congregational missions of India and Ceylon. This printed program will be in the form of a concert exercise. Notices of its appearance will be sent to the corresponding secretaries of all societies listed in the office of the Department for Young People, with a return postal on which may be indicated the number desired. To the secretary will also be sent one copy of a supplementary pamphlet containing much valuable information, which may be incorporated in two or three brief papers or informal statements by members chosen for that service a few days before the meeting.

Aggressive efforts are being made by missionary committees of several state associations to foster missionary activities in the churches, notably in Vermont, Nebraska, Washington, and Massachusetts. The splendid service of the committee in the last named state in publishing a practical program for the monthly missionary prayer meeting cannot fail to aid much in the restoration of that regular occasion for instruction to its former place of power. This program is prepared and tested by Rev. John L. Keedy, of Walpole, Mass., and is then printed in the *Congregationalist.*

"No Time"

Because church and social life are highly organized in these days every good movement intended to develop intelligent Christian service is challenged by the "no time" argument. People are busy, many of them too busy. But every person who is busy with the best things knows that there is always room for a good engagement which is of greater importance than some other. Comparatively few, if indeed any, young men and women would ever give up a *duty* or an engagement which was necessary to intellectual, physical, or spiritual welfare by choosing to devote from one to three hours a week to the study of the greatest movement known in the world, which is that which is making Christ a known factor in the life of all nations and individuals.

In fact, most young people waste enough time each week to provide an abundance of time for private prayer, Bible study, and the reading of missionary literature. It is all a question of choice and purpose in life. One person loses mental if not physical vigor, and frequently moral power, by staying up late for an engagement of fleeting pleasure and questionable character if often indulged in. The brain moves slowly next day, and school work or business suffers. Another person of the same age keeps regular and reasonable hours of eating, sleeping, and working, saves energy by not expending it when no permanent gain is to result, and thereby works rapidly, learns quickly, preserves health, and chooses best because he gets in many engagements of high intellectual and spiritual order.

More young people "have no time" because they waste it or do not know how to use it than because they have filled the hours with work and pleasures well worth while. For this reason engagements which cater to temporary and sometimes selfish gratification get the time which ought by right to be given to good reading, the study of the Bible and missions, and the doing of a reasonable amount of church work. If any person who reads this comment does not believe in its conclusion, but really desires to get the profit of mission and Bible study, let him or her keep a faithful record of the use of time, minute by minute, for one week. Earnest prayer for wisdom to decide whether there is nothing of such inferior importance that it cannot give way to regular habits of spiritual culture, Christian training, and unselfish devotion to church work will usually result in the discovery that there is time to learn and do the will of God with respect to these things.

The Forward Mission Study Reference Library

Every leader of a well-conducted class for the study of missions will require several missionary books bearing upon the general subject under consideration. It is rarely the case, for illustration, that the Sunday school library contains enough books on missions in China to make a thorough study of that field possible. While some pastors have many books on missions, not even they think it wise to purchase a complete collection on one field except when it is necessary to make an original investigation of a subject heretofore unfamiliar to them. Many public libraries contain enough missionary books, including works in biography, travel, letters, history, and diplomacy, to make a fairly large collection, but a class studying India would probably need to petition the library committee for from three to ten new books in order to look up even the standard references.

Because of the conditions mentioned and the marked tendency to do first-class work in mission study classes, a special library on China has been collected, for use by classes studying "Princely Men in the Heavenly Kingdom." This library sells for five dollars, and contains seven well-known books which retail for approximately ten dollars. These

books have been chosen because they contain the full biographies of the great missionaries whose lives are treated more briefly in the text-book. Orders for this collection, accompanied by draft or money order, may be sent to the Department for Young People. The seven books are: —

Robert Morrison, by W. J. Townsend.

John Kenneth McKenzie, by M. I. Bryson.

The Story of James Gilmour, by M. I. Bryson.

The Life of John Livingston Nevius, by H. S. C. Nevius.

From Far Formosa, by G. L. Mackay.

The Tragedy of Pao-ting-fu, by I. C. Ketler.

Chinese Heroes, by I. T. Headland.

Suggestions to Leaders

It has been found that many leaders could not afford to give sufficient time in preparation for teaching a mission study class if merely provided with a text-book. The same persons have gladly undertaken leadership when aid has been given them through detailed printed instructions for each lesson of the course.

Such aids have been prepared for leaders of classes using "Princely Men in the Heavenly Kingdom." They will be sent without charge by the Department for Young People to all leaders who report the organization of the class to that office. In addition to these helps, report cards are furnished on which may be sent to the secretary in charge, at the conclusion of each class session, any inquiry arising from the teaching or the administration of the class. These reports and inquiries will receive prompt personal attention by the Assistant Secretary through letters sent directly to the leaders. A record of attendance at each class session will also be kept, that a complete report may be made at the end of the season and progress noted.

When to Hold a Mission Study Class

A common difficulty met in promoting the study of missions has to do with the choice of a regular time for the class meeting and the selection of a leader. The following suggestions may be helpful to those who are on the point of organizing mission study.

1. Have a *regular* time. It is easier to go to an expected and therefore unannounced meeting than one about which there is constant uncertainty. Unless the class meets regularly the temptation to consider it secondary in importance to all other engagements will threaten its success.

2. A meeting *once each week* until the course is completed has proven to be the best arrangement. Interest is sustained better from lesson to lesson than when meetings are held less frequently. The impression made by the course as a whole is deeper and more permanent. More subjects can be studied each year.

3. Choose an *unhurried* hour. The class which is not preceded or followed by another meeting succeeds best, because the attention of all class members can be concentrated absolutely on the subject of the lesson without diversion.

4. A midweek evening is generally preferable to a Sunday hour, because the regular exercises of that day usually require the services of many who wish to study missions. Then, too, the midweek hour provides social, intellectual, and spiritual refreshment at a time between the Sundays when it proves most helpful and stimulating. Since choir rehearsals and the church prayer service occupy two nights, the choice of the particular evening will be from the four not otherwise and regularly filled.

5. Some young people's societies have given the weekly meeting over to the missionary committee for a period of weeks consecutively, for mission study purposes. Such a plan has many advantages provided

at least forty minutes can be given to the leader for the lesson. The chief advantages are that a much larger number are interested, and no extra session is involved. The leader, however, must be thoroughly capable and resourceful if the class is to become more than a lecture. For securing permanent results the small and private group is generally better adapted.

6. The existence of a class should not be allowed to hinge upon the previous choice of a time of meeting or person for leader. Any group of people who have an honest purpose to increase their efficiency as Christian leaders through this means will be able to choose an hour of some day when all or nearly all will attend a class meeting regularly. If the number of those who cannot meet at the chosen time is considerable, form another group.

7. A mission study class will prove to be of such worth to its members if carried on with dignity and intelligence that it will be chosen voluntarily by some in preference to certain other engagements formerly thought to be of greater importance. The informality of the hour, with its real sociability and its natural development of ease in the discussion of religious questions, will abundantly compensate for any personal sacrifices involved.

A MISSION STUDY CLASS — AN EXPERIMENT

BY REV. L. B. GOODRICH, UNION CHURCH, MARLBORO, MASS.

THE Y. P. S. C. E. of our church is probably peculiar in two respects: first, there are few members over twenty-one years of age; second, a majority of the members are boys. Thus the constituency is not naturally over studious.

My enthusiastic proposals for a "Mission Study Class" fell flat. The boys had too many engagements; there were other things they wanted to do more. It did not sound thrilling. It seemed to savor of old ladies and tea. The small evening class for real study was quietly abandoned because there was no one craving to increase his knowledge in this direction. Their indifference was the natural result of their limited knowledge. They did not *care* because they did not know. In order to get the facts before the entire society it seemed necessary to take possession of the regular meeting on Sunday.

With us, the young people's service sometimes drags a little during the spring months. As this time came the society was asked to give me the meetings for May and June. The novelty of the request was enough to carry the day. Sufficient copies of "The Price of Africa" were secured to supply the society. The regular leader opened the meeting with the service of praise, Bible reading, and prayer. As nearly all present participated in this service the devotional element was not neglected. The rest of the time, about thirty-five minutes, was given to the pastor as leader. The society then resolved itself into a most informal question and answer class on the readings previously indicated. Every effort was made to hold up in an attractive way the heroic lives portrayed in the succeeding chapters, to help the young people to see what it had cost to plant missions in Africa, and feel something of the splendid faith and dauntless courage of these lives seemingly thrown away.

Did it succeed? Yes and no. It was not study. Very little outside reading was done. Only a few of the subjects for advanced consideration could be touched. From the student standpoint the effort was most superficial. On the other hand, the facts were presented to a good num-

ber, while a few did good work. All have more respect for missions, a better outlook upon the missionary problem, and a warm sympathy with the worker at the front. At the end, the young people took an evening church service and gave their elders an interesting program on "The Price of Africa." Seven young men and women gave in their own language — and some without manuscript — the story of those heroes of the dawn of modern Christianity in the dark continent.

Did this interruption in the regular prayer meeting hurt the society meeting? No. It helped it. Young Christians experience little of the privileges and sacrifices of the heroic service of the kingdom. The mission study class furnishes rich material to stimulate Christian growth. Even such an attempt as ours enriched and inspired all our lives.

What the result will be is not yet clear. We hope for a small class for better work this year. My personal conviction is that if the small classes cannot be organized, that a pastor need not hesitate to take the hour of the regular meetings for a certain definite period.

THE ANNUAL MEETING AND YOUNG PEOPLE

The ninety-fourth annual meeting of the American Board, held at Manchester, N. H., October 13–16, brought into prominence the value of special plans for arousing the young people of the churches to more intelligent and devoted interest in denominational missionary efforts. Six speakers, to whose addresses further reference will be made in the December issue, represented the Young People's Department of the Board. The following significant utterance is taken from the report of the committee on the Report of the Home Department, presented by Rev. H. P. Dewey, D.D.: —

"But perhaps the most significant note which the report sounds is its reference to the effort which is being made to recruit friends to the Board from the ranks of the young. We would utter our earnest plea that the churches abet and encourage it by every influence possible. We subscribe unhesitatingly to the expressed wish that the full time of the Assistant Secretary be reserved for this important branch of the work. No portion of the narrative which we are considering is more fraught with hopeful augury than that which informs us that ten young people have already been commissioned to the active field and that ten others have applied and been approved. This exhibition of pure aspiration and noble commitment attests that the labor for the Master calling for the completest self-renunciation has not lost its power to fascinate the ardent soul of youth. It is particularly auspicious that the attempt is being made to establish a more intimate relation between the Prudential Committee and the students in our educational institutions. If one is inclined to fall a prey to the dolorous mood respecting the state of the church or of the world, let him spend a few days at one of the seats of learning, and his distemper will be grievous indeed if he does not speedily recover his optimism. The brightest signal of the more generous time which is to come is to be found in our schools and colleges. What it foretells no one can doubt when he reflects upon the power coiled up in these lives that have the glow of the morning upon their brows. The willingness of the intelligent youth of the land to do the valorous and heroic thing, if we can only keep it flaming, will solve the financial problem, for surely they who sow buoyantly and wholeheartedly lend themselves to the highest aims and will not be niggardly with their gold when it comes into their possession."

A MISSIONARY ENGINE IN AFRICA

MEN and women are not the only missionaries. The Bible is not the only instrument useful in a mission field. Have you ever read that fascinating book, "My Life and Times," and seen how Dr. Hamlin used washboards and ovens in his work at Constantinople?

One missionary was called upon to pull a tooth with a pair of forceps for a man in Turkey. The man was relieved of his pain, and spread abroad the wonderful cure. Several Koords determined to find out for themselves how this new process of tooth-pulling felt, and coming to the missionary asked that he pull their teeth. It mattered not that the teeth were sound and free from aches. They insisted; the missionary, with some twisting and wrenching, extracted one or more for each Koord, and they left rejoicing. When the missionary gathered his first audience in that village, these Koords came in a body and sat proudly in the front row.

APPROACHING THE RIVER

This is a hint as to how natives may often be attracted to a missionary and to the services so that they will listen to the gospel story. An experienced missionary recently said: "Let the missionary put a few stitches into a man's back torn by a lion, mend the broken lock to his gun, turn a water furrow over his garden famishing with drought, and at once the attention of the barbarian is gained, his respect for the missionary established, and his gratitude aroused."

After the heathen man becomes a Christian he wants clothes; he needs self-supporting occupation. In some cases he is persecuted and driven from his former employment because of his new faith. Industrial training has been undertaken in some of our American Board fields, among others in the East Central African Mission at Mt. Silinda.

Dr. Thompson has worked up this department, securing means from many friends of the undertaking. Mr. Columbus C. Fuller was appointed by the Board about a year and a half since to take charge of this industrial

plant. Mr. Fuller had five years' experience in civil engineering, eight years as a business man. Leaving a prosperous business, he, accompanied by his wife, and taking tools and machinery with him, has reached his field, and the work is now well under way.

This outfit for the new work contains a "Mulay" sawmill, small sugar and flouring mills, brick and tile machine, machine shop equipment, wagons, plow, tools for carpenters, masons, and blacksmiths, and that which just now concerns us, a 16 horse-power traction engine for use in transporting goods from the coast to the interior.

The story of this engine's journey from the coast to Mt. Silinda you will want to read. You may say if it can't get itself along any better than this,

ENGINE IN RAINY DAY QUARTERS

how can it drag goods? We may believe that a man so skillful as Mr. Fuller can work out this problem. It may be solved by road-making. Now let Mr. Fuller, of Mt. Silinda, tell in his own words and show by Dr. Thompson's camera how this difficult feat was accomplished last summer: —

"We left here June 11th for the engine. Dr. Thompson, 'Ndwandwe,' one of our Zulu evangelists of 'royal' family in his own land, and a prince of a good fellow in any land, seventeen 'boys' and I made up the party. Leaving here on Thursday, we reached the engine — twenty-five miles — before noon Friday, and at once went to work to get it in shape for the road.

"Captain Machado, Portuguese commandante of Mossurize, whose headquarters are at Spungabire, seven miles from here, had sent over his

donkeys and cart to take the big gear wheel down for us; weighing 293 pounds, it was too heavy to go by carriers. I had hoped to leave the shed intact, but in order to get the smokestack back onto the engine we had to take off part of the thatch on one side. We soon found the funnel for filling the boiler with water had been taken by some one, so Dr. Thompson made one from his camera cloth and a piece of pipe that served until we could make a better one from a big iron bucket and a piece of rubber hose for a spout.

"Unfortunately we did not discover that day that two of the springs in the big drive-wheel frame were broken, but we found it out early Saturday morning, and sent a boy to Mt. Silinda for them, as we had extras. The

CROSSING THE RIVER

next difficulty was with the long steel key that holds on the traction pinion. It had become rusted fast, and all our attempts to loosen it were unsuccessful. It was still early in the morning, and we hurried a boy off to Spungabire, seventeen miles, for a bottle of kerosene oil to soften the rust. That night about ten o'clock we heard some one whistling and singing up the canyon, as the natives do at night to frighten any lions, leopards, or hyenas that may be prowling about, and soon after our boy came into camp with the oil, having walked at least thirty-five miles that day.

"The engine was in fairly good condition by Saturday night, and we rested the Sabbath day in peace. We had a good service with the boys, led by Ndwandwe, who is very faithful in personal work day after day. Monday morning we were up early, and soon had the springs in place, the boy having

returned from Mt. Silinda; then the big wheel went on, steam was up by nine o'clock, and soon after we were off.

"Commandante Machado had had the road put in as good condition as it well could be, but we 'stuck' on the first hill, uncoupled the wagon, and ran the engine up, then pulled the wagon up by the big rope.

"In spite of six breakdowns, we came three miles that day, breaking the wagon reach just as the sun set and we arrived at the Tyinyika River. The next morning we fixed the reach and made ready to cross the river, which, on account of its width, depth, swift current, and very rocky bed, was the worst crossing we had of the thirteen or more rivers and creeks that we were compelled to cross. At a few minutes before noon we were ready for

SAFE AT MT. SILINDA

the attempt, and with fear and trembling (literally) I ran the engine and wagon down the steep hill to the river. We had cut many large, long poles, and laid them across the river, holding them there by rocks and boys. They were placed in two wide parallel rows under the wheels, and in one hour and twenty minutes we made the crossing with only one wheel getting off onto the rocks for a few feet. Dr. Thompson's pictures of this crossing are among the best of the whole series.

"The next day in crossing a little stream we struck a regular 'bog' hole, and in spite of careful corduroying one of the big drive wheels went down to the hub, and it looked as if we had located the engine, if not the industrial plant. There was no solid tree near enough to reach with the cable, and previous experiences had shown us the difficulty of putting in posts that

would hold. But Dr. Thompson took part of the boys and set three posts well braced and interbraced, while I went to work with the rest of them to raise the wheel with the big 'jacks.' After twenty-four hours of anxious work and suspense we attached the cable to the middle post, started the 'winding drum,' and in a few minutes were out on solid ground. Dr. Thompson's picture of the engine in this hole shows it in not nearly as bad a condition as it really was.

"Monday morning we reached the Izona River in a little more than an hour — about three miles — and were on the mission farm. We at once went to work on a temporary bridge, and were ready to cross at 2.30 P. M. Here we had an accident. Ndwandwe was helping the boys with the cable as we were using the winding drum to pull up the bank on this side of the river. In some way he had his hand caught between the heavy wire cable and the cogs on the gear wheel, and badly torn and bruised. Fortunately no bones were broken. Dr. Thompson has given it careful attention, and he is getting on as well as can be expected.

"Mr. Bates had had twenty-six men at work on the road from the Izona River to this place, but it was not completed. We put our boys also to work on it, and on Wednesday, just two weeks from the time we left home, the engine stood safe on the hill just back of here, and the long, hard journey of 180 miles in all from Lucitania was completed. It is a great satisfaction to see it standing there, especially in such good condition. Of course it is no longer new, but the repairs we will be able to make will put it into almost as good condition as when we so proudly and hopefully started up the 'New Portuguese Road' last August."

By means of this engine and the machinery that Mr. Fuller and Dr. Thompson took out with them, new self-supporting industries will be introduced among the native Christians, rendering them independent of the support of the mission and developing in them sturdy manliness, and we must not forget that in Africa the entire community must be elevated to a civilized standard, the foundation of which is industry, and that all of the external equipments of Christian civilization must be furnished them. Hence in that country the engine and sawmill, the school and the Bible coöperate to one end.

NOTES FROM THE WIDE FIELD

AFRICA

The Congo Free State. — We have learned through the *Christian World* of London that the British government has presented a note to the Belgian government on the administration of the Congo Free State. This note treats of the acts of cruelty against the natives on the part of the agents of the Congo Free State, and also the complaints which are made respecting monopolies which have been established in this territory in favor of a very few Belgian companies. The British government asks for the suppression of all such abuses under the terms of the present Congo treaty.

Jewish Colony in Africa. — At this time, when the Jews are passing through such trying persecutions in several parts of the world, it is interesting to note that the British government, at the instance of the Jewish Colonial Trust, has been offered territory in East Africa for the establishment of a Jewish settlement by which they will be permitted to observe their Jewish customs and have Jewish officials at the head of the local administration. It is proposed to give to the people large freedom in their own local legislation, but the local autonomy must be subject to the general control of the government. The leaders of the Zionist Movement feel that Africa cannot be the home of the Jewish people, but that it may be the refuge for the large number of emigrants who must of necessity fly from Russia and Roumania. It is proposed to send a committee to East Africa to make investigations in regard to the site. These general facts are gathered from the *London Times* of August 28.

JAPAN

Business Methods. — "Missionary work and methods need to be conducted with exactitude, promptness, and force, yet it must never be forgotten that there is a great deal more to be considered than 'the business man's idea' of the whole enterprise 'as a business.' When business methods and the business spirit get full control, then I feel quite sure that the deep and compelling spirit of faith, consecration, and self-sacrifice for the sake of Christ and human need will shrink away from the business spirit and methods. I fear danger from what seems to be the aim of those who are now influential in the administration of the affairs of the Board, lest the idea of 'doing things in a business way' may bruise and weaken the faith and spirit of those who are endeavoring to do the Lord's work in a spirit that is not of the business kind."

NOTES FOR THE MONTH

Special Topics for Prayer.

That the inspiration of the annual meeting at Manchester may extend to all of the churches.

Prayer for the International Institute for Girls in Spain. See page 491.

Prayer for the new Philippine Mission just located at Davao. See page 486.

Prayer that there may be a general participation in the special Christmas offering. See pages 485 and 526.

ARRIVALS IN THE UNITED STATES.

August 20. At Boston, Miss Rose A. Bower, M.D., of the West Central African Mission.

August 29. At Vancouver, Miss Nellie N. Russell, of the North China Mission.

September 20. At New York, Rev. and Mrs. Edward S. Hume, of the Marathi Mission.

September 22. At New York, Mrs. David S. Herrick and Miss Mary M. Root, of the Madura Mission.

ARRIVAL ABROAD.

August 25. At Yokohama, Rev. Charles M. Warren.

DEPARTURES.

September 29. From New York, Miss Mary T. Noyes, returning to the Madura Mission.

October 1. From Boston, Rev. and Mrs. Herbert M. Irwin and Miss Nina A. Rice, to join the Western Turkey Mission.

October 15. From Boston, Rev. and Mrs. Lyndon S. Crawford, to rejoin the Western Turkey Mission.

MARRIAGES.

June 10. At Tung-cho, China, Miss Mary Elizabeth Sheffield to Rev. William B. Stelle, both of Peking.

October 1. At New Haven, Conn., Miss Hannah Hume to Rev. Theodore Storrs Lee.

DONATIONS RECEIVED IN SEPTEMBER

MAINE

Bangor, 1st Parish ch., 75; Hammond-st. ch., 75; Central ch., 75, all toward support of missionary,	225 00	
Bar Harbor, Cong. ch., of which 25 from M. Louise Schieffelin,	51 14	
Burlington, Cong. ch.	3 50	
Dennysville, Cong. ch.	17 74	
East Orrington, Cong. ch.	6 20	
Fryeburg, Cong. ch.	8 40	
Gray, Cong. ch.	2 23	
Hampden, Cong. ch.	5 29	
Litchfield Corners, Cong. ch.	7 13	
Machias, A friend,	5 00	
Mexico, Cong. ch.	1 00	
Norridgewock, Cong. ch.	11 68	
Portland, Williston Cong. ch., of which 379.50 toward support Rev. H. K. Wingate,	700 00	
Searsport, 1st Cong. ch.	18 55	
Wilton, Cong. ch.	5 00	
Yarmouth, 1st Parish ch.	32 00	—1,099 86
Legacies. — Lewiston, Mrs. Clara S. Jordan, add'l,		411 02
		1,510 88

NEW HAMPSHIRE

Bath, Cong. ch.	35 15	
Greeneville, Cong. ch.	10 00	
Hebron, Union ch.	10 00	
Keene, 1st Cong. ch.	63 53	
Manchester, 1st Cong. ch., toward support Rev. J. P. Jones,	158 56	
New Boston, Presb. ch.	5 70	
Stratham, Cong. ch.	20 00	—302 94

VERMONT

Barnet, Cong. ch.	63 10	
Bridport, Cong. ch.	17 75	
Bristol, Cong. ch.	10 00	
Burlington, 1st Cong. ch., toward support Rev. Wm. Hazen,	125 00	
Clarendon, Y. P. S. C. E., for student, European Turkey,	8 00	
East Hardwick, Cong. ch.	40 67	
Georgia, Cong. ch.	6 00	
Jamaica, Cong. ch.	10 65	
North Bennington, Cong. ch. "Green Box Bank Co."	33 40	
Northfield, Cong. ch.	15 00	
Plainfield, Cong. ch., toward support Rev. John X. Miller,	2 16	
Putney, Mrs. Abbie S. Taft,	3 00	
Roxbury, Union Cong. ch.	12 00	
Rutland, Cong. ch.	50 00	
St. Johnsbury, Rev. C. F. Morse,	25 00	
Stowe, Cong. ch.	45 71	
Thetford, 1st Cong. ch., 46.61; Ladies' Benev. Soc., 5.50,	52 11	—519 55
Legacies. — Bridgewater, Mary A. Scales, by F. A. Dodge, Ex'r,	1,322 08	
Essex, N. Lathrop, add'l,	3 85	—1,325 93
		1,845 48

MASSACHUSETTS

Adams, 1st Cong. ch.	34 86	
Amherst, Amherst College Alumnus, toward support Rev. E. Fairbank,	100 00	
Andover, South Y. P. S. C. E., for outstation, Ing-hok,	20 00	
Ashby, Cong. ch.	29 30	
Barre, Cong. ch.	41 00	
Boston, Mrs. M. B. Means, Dorchester,	5 00	
Braintree, Storrs Ladies' For. Mis. Soc., with other donations, to const. EMMELYN L. FRENCH, H. M.	40 00	
Centerville, Cong. ch.	31 50	
Cochesett, Mrs. H. W. Leach,	5 00	
Colerain, Cong. ch.	5 50	
East Bridgewater, Union Cong. ch.	8 75	
East Longmeadow, 1st Cong. ch.	12 00	
Everett, Cong. ch.	2 92	
Globe Village, Evan. Free ch.	20 00	

Hanover, 2d Cong. ch. 5 80
Heath, Union Evan. ch. 12 75
Holbrook, Winthrop Cong. ch. 11 05
Ipswich, Linebrook Cong. ch. 2 00
Lexington, Hancock ch. 106 00
Lincoln, Cong. ch. 201 75
Malden, Arthur H. Wellman, 50 00
Mansfield, Cong. ch., toward support Rev. W. H. Sanders, 9 79
Middleboro, 1st Cong. ch. 70 00
Mill River, Cong. ch. 13 00
Monson, A friend, toward support Mr. and Mrs. J. H. McCann, 1,230 00
Newbury, 1st Cong. ch. 29 31
Newburyport, Mrs. Lucy B. Hale, for native preacher, 1 00
Newton, Eliot ch. 240 00
Norfolk, Mrs. Frances E. Shepard, 5 00
North Reading, Cong. ch. 11 58
North Rochester, Cong. ch. 3 00
Orange, Central Cong. ch. 36 91
Petersham, Cong. ch., add'l, 20 00
Pittsfield, 1st Cong. ch., toward support Rev. J. H. Pettee, 63 66
Plympton, Cong. ch. 2 50
Quincy, Bethany Cong. ch. 5 00
Salem, Tabernacle Cong. ch., toward salary Rev. D. S. Herrick, Madura, 50 00
Sandisfield, 1st Cong. ch. 4 50
South Walpole, Carlos, 2; Ackerman, 1, 3 00
South Williamstown, Cong. ch. 2 77
Spencer, Chas. N. Prouty, 50 00
Springfield, 1st Cong. ch., toward salary Dr. C. D. Ussher, Eastern Turkey, 200; Olivet Cong. ch., 12.10; Mrs. M. B. Beals, 1, 213 10
Upton, 1st Cong. ch. 10 10
Walpole, 2d Cong. ch. 14 30
Waltham, Trin. Cong. ch. 40 24
Waverly, Cong. ch. 5 00
Wellesley Hills, 1st Cong. ch., toward support Rev. J. C. Perkins, 14.75; Beatrice Codwise, 5, 19 75
Westford, Cong. ch. 25 00
West Peabody, Cong. ch. 6 91
Winchester, Preston Pond, 25 00
Woburn, Mrs. M. H. Penfield, 10 00
Woods Holl, Cong. ch. 5 00
Worcester, Piedmont Cong. ch., of which 59 toward support Dr. and Mrs. J. B. McCord, 88 00
———, Rev. E. C. Scudder, for India, 2 00—3,060 60

Legacies.—Brimfield, Newton S. Hubbard, by Mrs. M. W. Orms, Ex'x, 50 00

3,110 60

RHODE ISLAND

Providence, W. R. Talbot, 10 00

CONNECTICUT

Bristol, 1st Cong. ch., toward support Rev. C. C. Tracy, Western Turkey, 9 61
Cheshire, John L. Foote, 50 00
Clinton, Y. P. S. C. E., for Bible-reader in India, 15 00
Colchester, A friend, 5 00
Danielson, Westfield Cong. ch. 38 60
Georgetown, 1st Cong. ch. 10 50
Greenwich, 2d Cong. ch. 98 65
Hartford, 1st Cong. ch., 318.79; Mrs. John W. Cooke, 25; Annie L. Hamilton, 10, 353 79
Higganum, Cong. ch. 25 00
Jewett City, Cong. ch. 5 50
Litchfield, A friend, 15 25
Middletown, South Cong. ch., toward support Rev. J. S. Chandler, 122.42; 1st Cong. ch., 52.36; Katherine M. Ayres, 5, 179 78
New Britain, Mrs. E. P. Swasey, 5 00
New Haven, Grand-av. Cong. ch., 18.50; A friend, 508.50, 527 00
New Preston, Cong. ch. 40 00
North Madison, Cong. ch. 16 97
Norwich, Park Cong. ch., 308.40; M. Louise Sturtevant, 100, 408 40
Plymouth, Cong. ch., of which 19 for native preacher, India, 28 00
Salisbury, Cong ch., toward support Dr. F. D. Shepard, 2 50
Stonington, 2d Cong. ch. 22 00
Talcottville, Y. P. S. C. E., for native preacher, Rahuri, 10 00
Thomaston, 1st Cong. ch. 38 21
Thompson, Cong. ch. 17 90
Trumbull, Cong. ch. 12 00
Washington, 1st Cong. ch. 76 00
Westbrook, Cong. ch. 9 00
Westford, Cong. ch., for native helper, 5 00
West Haven, W. H. Moulthrop, for native preacher, India, 10 00
Wilton, Cong. ch. 10 00
———, A friend, 10 00—2,054 66

Legacies.—Columbia, Mary A. Preston, by Newton Fuller, Ex'r, add'l, 50
Enfield, Catherine Kingsbury, by Chas. H. Bristor, Ex'r, 246 75
Hartford, Mrs. Mary C. Bemis, 5,662 80
Somers, Amanda A. Glover, by W. P. Fuller, Ex'r, add'l, 50 00—5,960 05

8,014 71

NEW YORK

Canaan Four Corners, Cong. ch. 10 47
Canisteo, Mrs. Denison Crary, 2 00
Clinton, Mrs. G. K. Eells, 5 00
Danby, Cong. ch. 3 75
Islip, Long Island, C. W. L'Hommedieu, 1 00
New Haven, 1st Cong. ch., toward support Rev. J. D. Taylor, 20 00
New York, Camp Memorial Cong. ch., 7.50; Mrs. Marion W. Conant, 6, 13 50
Troy, A friend, 10 00——65 72

NEW JERSEY

Glen Ridge, Cong. ch., toward salary Dr. Frank Van Allen, Madura, 141 09

PENNSYLVANIA

Braddock, Bethlehem Slav. Cong. ch. 13 20
Philadelphia, Christ Memorial ch., 100; Central Cong. ch., toward support Rev. E. S. Hume, 55.72, 155 72
Spring Creek, Cong. ch. 3 00——171 92

ALABAMA

Montgomery, Mrs. Samuel Fay, 5 00

LOUISIANA

Hammond, Cong. ch., Woman's Mis. Soc. 6 89
Quadrate, Liberty ch. 1 00———7 89

MISSOURI

Windsor, Cong. ch. 3 50

OHIO

Claridon, Cong. ch. 6 03
Gomer, John R. Jones, 5 00
Jefferson, R. C. McClelland, 10 00
Kelloggsville, Cong. ch. 6 30
Lenox, Cong. ch. 6 80
Oberlin, 1st Cong. ch. 128 33
Pierpont, Cong. ch. 8 81
Radnor, Edward D. Jones, 5 00
Richfield, Cong. ch., Woman's Mis. Soc. 15 00
Ruggles, Cong. ch. 31 00

Saybrook, Cong. ch.	2 60	
Steubenville, 1st Cong. ch.	27 30	
Unionville, Cong. ch., 11.43; M. T. Hardy, for Japan, 1,	12 43	
Washington, Cong. ch.	1 30	
Wellington, 1st Cong. ch.	25 00	
York, Cong. ch.	5 00	295 90

ILLINOIS

Batavia, Cong. ch.	3 00	
Chicago, South Cong. ch., 172.89; Auburn Park, Cong. ch., 12.38; Summerdale, Cong. ch., 11.34,	196 61	
Decatur, 1st Cong. ch.	22 90	
Forrest, Cong. ch.	10 00	
Geneva, A friend,	100 00	
Kewanee, 1st Cong. ch.	20 00	
Marseilles, J. Q. Adams,	50 00	
Maywood, Cong. ch.	1 70	
Oak Park, 2d Cong. ch., of which 22.50 toward support Rev. C. A. Nelson, 28.27; Fourth Cong. ch., 5,	33 27	
Payson, J. K. Scarborough, 300; a deceased friend, 300,	600 00	
Roseville, Mr. and Mrs. L. C. Axtell,	200 00	
Seward, Cong. ch.	30 45	
Western Springs, Cong. ch.	16 75	
Woodburn, Cong. ch.	30 00	1,314 68

MICHIGAN

Butternut, 1st Cong. ch.	3 50	
Covert, Cong. ch.	33 00	
Detroit, 1st Cong. ch.	50 00	
Fremont, Cong. ch.	5 50	
Mio, Robert G. Lyon,	5 00	
Port Huron, 25th-st. Cong. ch.	10 00	
South Haven, 1st Cong. ch.	32 70	
Traverse City, A friend,	400 00	
Three Oaks, 1st Cong. ch.	101 00	640 70

WISCONSIN

Ashland, Peter Hanson,	1 00	
Big Spring, Cong. ch.	2 61	
British Hollow, Cong. ch.	7 15	
Curtiss, Ger. Cong, Zion ch.	1 60	
Kenosha, T. Gillispie,	10 00	
Milwaukee, Plymouth Cong. ch., 22; North Side Cong. ch., 5.67,	27 67	
Mukwonago, Cong. ch.	1 00	
Pewaukee, Cong. ch.	2 50	
Plymouth, J. H. Austin,	15 00	
Potosi, Cong. ch.	12 85	
Sparta, 1st Cong. ch.	36 26	
Stockbridge, 1st Cong. ch.	27 00	
Sun Prairie, 1st Cong. ch.	17 50	
Token, Cong. ch.	2 70	
Trevor, Liberty Cong. ch.	6 25	
Waukesha, 1st Cong. ch.	6 00	
West Rosendale, Cong. ch.	10 75	
Whitewater, 1st Cong. ch.	10 00	197 84

IOWA

Ames, Cong. ch., 23.69; James Bradley, 30,	53 69	
Bassett, Cong. ch.	2 00	
Council Bluffs, N. P. Dodge,	100 00	
Creston, Cong. ch.	10 16	
Cromwell, Mrs. E. D. Russell,	5 00	
Dinsdale, Mrs. Thomas Bicket,	2 00	
Fort Dodge, 1st Cong. ch.	30 00	
Hartwick, Cong. ch.	5 00	
Ionia, Cong. ch.	15 25	
Keck, Cong. ch.	2 00	
Old Man's Creek, Welsh Cong. ch.	8 50	
Pleasant Grove, Cong. ch.	2 50	
Saratoga, Cong. ch.	3 10	
Sioux City, 1st Cong. ch., toward support Rev. and Mrs. H. M. Irwin,	50 00	
Victor, Cong. ch.	15 35	
Wales Cong. ch.	7 00	
Waterloo, Cong. ch.	25	
Webster, Cong. ch., of which 2 from J. H. Root,	4 50	
Wittemburg, Cong. ch.	6 92	323 22

MINNESOTA

Granite Falls, Cong. ch.	6 00	
Little Falls, Cong. ch.	15 22	
Minneapolis Lowry Hill, Cong. ch., 28.12; Walter N. Carroll, 10,	38 12	
Monticello, Cong. ch., for native preacher,	16 35	
Northfield, A Corporate Member,	25 00	
Owatonna, 1st Cong. ch.	10 40	
Wadena, Mis. Soc., for native helper, Foochow,	15 00	126 09

KANSAS

Kiowa, M. R. George,	10 00	
Neosho Falls, Rev. S. B. Dyckman,	50	
Olathe, Cong. ch.	21 91	
Osborne, 1st Cong. ch.	5 00	
Ottawa, 1st Cong. ch.	31 25	
Parsons, Cong. ch.	8 65	
Sterling, Cong. ch.	5 60	
Wabaunsee, Cong. ch.	9 00	91 91

NEBRASKA

Blair, Cong. ch.	10 15	
Clarks, Cong. ch.	3 00	
Curtis, Cong. ch.	4 00	
Eustis, Cong. ch.	5 00	
Fairview, Cong. ch.	2 86	
Hildreth, Cong. ch.	7 90	
Holdrege, Cong. ch.	10 00	
Kearney, Cong. ch.	7 00	
Rosefield, Cong. ch.	1 00	
Silver Creek, Cong. ch.	5 70	
Syracuse, Cong. ch.	5 21	
Trenton, Cong. ch.	5 21	67 03
Legacies. — Weeping Water, Eugene I. Day,	694 61	
	761 64	

CALIFORNIA

Los Angeles, W. R. Burnham,	25 00	
Pasadena, Gilbert Longfellow,	3 50	
Poway, Cong. ch.	10 00	
Wawona, Willis T. Sparhawk,	5 00	43 50

OREGON

Sherwood, Cong. ch.	1 80

COLORADO

Beulah, Geo. Johnston,	5 00

WASHINGTON

Kirkland, Cong. ch.	2 25

NORTH DAKOTA

Antelope, Cong. ch.	3 44	
Forman, Cong. ch.	4 25	7 69

SOUTH DAKOTA

Wakonda, Cong. ch.	3 00

MONTANA

Livingston, E. H. Talcott,	10 00

WYOMING

Cheyenne, 1st Cong. ch.	36 17

FOREIGN LANDS AND MISSIONARY STATIONS

China, Tung-cho, Gertrude Wyckoff,	25 00	
Turkey, Hadjin, Protestant churches, through Rev. J. C. Martin,	6 20	31 20

MISSION WORK FOR WOMEN

From Woman's Board of Missions of the Interior

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 60 00

MISSION SCHOOL ENTERPRISE

Vermont. — North Bennington, Cong. Sab. sch., 3.42; Sudbury, Y. P. S. C. E., 5, 8 42
Massachusetts. — Billerica, Cong. Sab. sch., 7.32; Boston, Roslindale, Y. P. S. C. E., 9; Newburyport, Whitefield Y. P. S. C. E., 5; Spencer, Cong. Sab. sch., 7; So. Deerfield, Cong. Sab. sch., 7.07, 35 39
Rhode Island. — Riverside, Y. P. S. C. E. 3 00
Connecticut. — Groton, Cong. Sab. sch., 6; Hartford, Center Cong. Sab. sch., 30; Southington, 1st Cong. Sab. sch., 25, 61 00
New York. — Brooklyn, Clinton-av. Cong. Sab. sch., of which 15 for school in Ceylon, 50 00
Tennessee. — Memphis, Cong. Sab. sch. 4 50
Illinois. — Chicago, 1st Evan. Luth. Cong. Sab. sch., 5; Kewanee, 1st Cong. Sab. sch., 10.11, 15 11
Wisconsin. — Mukwonago, Cong. Sab. sch., .37; Potosi, Cong. ch., Young People's Club, 5, 5 37
Kansas. — Parsons, 1st Cong. Y. P. S. C. E., for Japan, 3 75
Nebraska. — Pickrell, Y. P. S. C. E., for Mexico, 1 85
Washington. — Everett, Cong. Sab. sch., 8.59, and Y. P. S. C. E., 11.41, 20 00

208 39

MICRONESIAN NAVY

New Hampshire. — Manchester, 1st Cong. Sab. sch. 22 85
New York. — Brooklyn, Puritan ch., 10; New York, L. C. Bacon, 1, 11 00

33 85

FOR SUPPORT OF YOUNG MISSIONARIES

Missouri. — Grandin, Y. P. S. C. E., for De Forest Fund, 5 20
Illinois. — Chicago, 1st Cong. Y. P. S. C. E., 10; Seward, do., 12.50, both for MacLachlan Fund, 22 50
Michigan. — Moline, Dorr Y. P. S. C. E., 20; Northport, Y. P. S. C. E., 6.50; Shelby, do., 5, all for Lee Fund, 31 50
Wisconsin. — Kenosha, 1st Cong. Y. P. S. C. E., for Olds Fund, 6 25
Iowa. — Correctionville, Y. P. S. C. E., 2; Des Moines, Plymouth Y. P. S. C. E., 10; Mt. Pleasant, Y. P. S. C. E., 5; Waterloo, do., 5, all for White Fund, 22 00
Nebraska. — Cortland, Y. P. S. C. E., 10; Syracuse, do., 2, both for Bates Fund, 12 00
Minnesota. — Brainerd, Y. P. S. C. E. of People's ch., 1.16; Minneapolis, do. of Pilgrim ch., 20, both for Haskell Fund, 21 16
Colorado. — Leadville, Y. P. S. C. E., for Albrecht Fund, 5 00

125 61

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS

New Hampshire. — Errol, Cong. Sab. sch., for use of Rev. John Bicknell, 7 00
Vermont. — Georgia, Cong. Sab. sch., for work, care Rev. A. W. Clark, 3.63; St. Albans, Eliza F. Whittemore, for use of Rev. H. K. Wingate, 16, 19 63
Massachusetts. — Andover, Rev. Wm. L. Ropes, for work, care Rev. E. C. Partridge, 10; Boston, Mt. Vernon Chinese Sab. sch., for church building, San Ling City, care Rev. C. R. Hager, 100; Chelsea, Y. P. S. C. E. of Central ch., for pupil, care Rev. G. P. Knapp, 10; Hatfield, Chas. S. Shattuck, for work, care Rev. H. Fairbank, 10, and Rev. E. Fairbank, 10; Millbury, 2d Cong. Sab. sch., for work, care Rev. R. A. Hume, 25; Mt. Washington, Cong. ch., for work, care Rev. G. G. Brown, 9.28; West Medway, C. A. Adams, for work, care Rev. R. Winsor, 4, 178 28
Connecticut. — Madison, Jun. C. E. Soc., for use of Mrs. H. C. Hazen, 4; New Britain, So. Cong. Sab. sch., for use Rev. E. H. Smith, 50; New London, Friend, for medical work, Foochow, 100; Norwich, Rev. Lewellyn Pratt, D.D., for Seymour Memorial Building, Foochow, 10; West Haven, Y. P. S. C. E., for native preacher, Foochow, 24, 188 00
New York. — Albany, Miss D. M. Douw, of which 125 for Woman's Work, Tungcho, and 125 for No. China College, 250; Brooklyn, Central Cong. Sab. sch., of which 100 for Bible-readers, Madura, and 100 for schools, Marathi, 200; Franklin, Cong. ch., for ch. at Tarsus, 2; New York, Broadway Tab. Cong. Sab. sch., A. D. F. Hamlin's class, for pupil, care Rev. L. O. Lee, 5, 457 00
Pennsylvania. — Goshenhoppen, Schwenckfelder ch., for work, care Rev. C. A. Nelson, 40; Philadelphia, S. D. Jordan, for Lend-a-Hand Fund, Ceylon, 5, 45 00
Tennessee. — La Follette, 1st Cong. Sab. sch., for work, care Miss Lucy P. Bement, 6 00
Missouri. — La Belle, H. B. Yacoubi, for pupil, care Rev. T. D. Christie, 44; and for school at Albistan, 23, 67 00
Ohio. — Mallet Creek, Mr. and Mrs. M. E. Branch, for native helper, Foochow, 35; Oberlin, "One interested," for work, care Misses B. B. and M. T. Noyes, 50, 85 00
Illinois. — Carmi, Pri. class, Presb Sab. sch., for use of Miss Hattie Clark, 2; Chicago, Grace Cong. Sab. sch., J. A. Werner's class, for native preacher, care Rev. H. G. Bissell, 6.25; do., do., Mr. and Mrs. J. A. Werner, for do., 5; do., Henry W. Rice, for student, care Rev. J. D. Davis, 30; do., Mellie Young, for pupil, care Dr. G. C. Raynolds, 25; Evanston, Friend, for work, care Rev. S. C. Bartlett, 1; Jacksonville, Cong. ch., Wide-awake Mission Band, for pupil, care Rev. E. Fairbank, 5, 74 25
Minnesota. — Minneapolis, Lowry Hill Y. P. S. C. E., for pupil, care Rev. H. G. Bissell, 20; St. Paul, Guy Grove, for pupil, care Rev. H. K. Wingate, 30.80, 50 80
Iowa. — Corning, Friend, through Mrs. F. M. Munns, for pupil, care Miss E. M. Chambers, 10 00
South Dakota. — Tyndall, Ger. Cong. Sab. sch., for work, care Rev. G. E. Albrecht, 6 80

MISSION WORK FOR WOMEN

From Woman's Board of Missions of the Interior

Mrs. S. E. Hurlbut, Evanston, Ill., *Treasurer*

For use of Mrs. J. L. Coffing, 50 00
For work, care Mrs. G. D. Marsh, 5 00
For pupil, care Miss E. M. Chambers, 51 50 — 106 50

AMELIA A. LEONARD FUND

From Income for assistance of students and self-help in Marsovan, 371 17

1,672 43

Donations received in September, 12,740 99
Legacies received in September, 8,441 61

21,182 60